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The Methodist Woman

NOVEMBER 1956

OFFICERS OF
VOMAN'S DIVISION
OF
RISTIAN SERVICE

The Methodist Woman

7820 Reading Road, Cincinnati 37, Ohio
Published monthly (bimonthly July and August) by the
Woman's Division of Christian Service
Board of Missions of The Methodist Church
Mrs. C. A. Meeker, *Editor*

Mrs. E. LeRoy Stiffler, *Publication and Business Manager*
Mrs. C. C. Long, *Circulation Manager and Secretary of Literature*

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COVER: Officers of the Woman's Division

Seated, left to right: Mrs. T. Otto Nall, vice-president; Mrs. J. Fount Tillman, president; Mrs. J. Ernest Wilkins, recording secretary. Standing, left to right: Mrs. C. P. Hardin, chairman, Department of Work in Home Fields; Mrs. A. R. Henry, chairman, Department of Christian Social Relations; Mrs. John M. Pearson, chairman, Department of Work in Foreign Fields; Miss Marguerite Harris, treasurer.

All signed articles reflect the views of the author only and not necessarily the editorial policy of The Methodist Woman.

RECENT ARRIVALS FROM:

***Africa: Central Belgian Congo*—Misses Ruth O'Toole, Rocky Holler, Asbury, West Virginia; Myrtle Zicafoose, Rocky Holler, Asbury, West Virginia; Ethel Homfeldt, 939 Lincoln Avenue, Clay Center, Kansas.**

***Angola*—Misses Ada Mae Bookman, R.N., 4411 Stockton Street, Richmond 24, Virginia; Ruth Foster, R.N., 25 Franklin Street, Ansonia, Connecticut.**

***India:* Miss Bertha May Corfield, 16 Story Street, Cambridge 38, Massachusetts.**

***Japan:* Misses Iris Allum, Herrick, South Dakota; Maud Parsons, Star Route No. 1, Box 254, Bremerton, Washington; Rose Waldron, c/o Mrs. E. R. Bay, Box 253, Steilecoon, Washington.**

***Latin America: Brazil*—Miss Mary Helen Clark, 3718 Brighton, Nashville, Tennessee.**

***Cuba*—Misses Frances Gaby, 3501 Hardeman, Fort Worth, Texas; Mattie Lou Neal, 805 Westway, Denton, Texas.**

***Mexico*—Misses Lorena Foster, Pearsall, Texas; Jean Lewis, 1134 East 25th Street, Winston Salem, North Carolina; Mary Lou Santillan, 2824 Throckmorton Street, Dallas, Texas.**

***Southeast Asia:* Malaya — Misses Mechteld Dirksen, 7 Wall Avenue, Valhalla, New York; Evelyn Mercer, 838 Willow, Ottawa, Kansas; Carolee Little, Farmer City, Illinois.**

RECENT DEPARTURES FOR:

***Africa: Central Belgian Congo*—Miss Barbara Hartman.**

***Congo Belge* — Misses Norene Robken, Dorothy Rees.**

***Southern Rhodesia*—Misses Grace and Vivian Otto.**

***North Africa: Algeria*—Miss Mary Sue Robinson.**

Miss Barbara Kurtz to Lisbon, Portugal, for one year language study.

***India:* Misses Joy Comstock, Borghild Sorensen, Jean Cale, Dr. Esther Shoemaker, Carol Sibert, R.N.**

***Japan:* Misses Gertrude Feely, Mary Eads, Mary McMillan, Ruth E. Nelson, Carolyn S. Bowen, Sara P. Rodes, Doris Hartman, Marilyn Watson, Louneta Lorah.**

***Korea:* Misses Harriett Morris, Peggy L. Brooks.**

***Southeast Asia: Sarawak*—Miss Susie Mayes.**

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

A New . . .

Quadrennium Begins

WITH this quadrennium, the Woman's Division faces a new experience. No longer ere a carry over of leadership the uniting organizations and eginning days of 1940. Fur- the membership roster con- more new names than ever e. Thirty-three of the forty- members are new. (This num- ncludes the presidents of the risdictions who will be elected e jurisdiction meetings in the winter and early spring.) Yet are no real freshmen in the , for all the members have had uate training in conference and diction work.

ese new leaders have come into at inheritance. A reminder of heritage was stressed by Mrs. k G. Brooks in introducing J. Fount Tillman as president e Woman's Division:

In our size, our *"bigness,"* let not forget our heritage. It is nething we must earn in order possess it. Let us remember at if we forget the greatness of sterday, we are not likely to d the glory of tomorrow.

With this thought, I pass the sponsibility, the joy, and the sk to the new president of the oman's Division of Christian rvice, Mrs. J. Fount Tillman Lewisburg, Tennessee.

Mrs. Tillman is a devout, con- rated woman who will give of r time, her talents, her all to e heavy responsibilities of the esidency. Mrs. Tillman has en a conference president. This st quadrennium she was one of e vice-presidents of the Wom- 's Division, serving as chair- man of the Department of Christian Social Relations.

In every way Mrs. Tillman is well qualified to serve as president of the Woman's Division. She will count upon you for your loyal support in the future as I have in the past.

I commend Mrs. Tillman to you and you to her. May the spirit of Christ truly guide us in all our life as, *together*, we face a new quadrennium.

Volumes could be written about the new officers, but space permits just a few introductory statements.

The vice-president, Mrs. T. Otto Nall, is well known for her writings. She is the author of several books for junior-high readers and a contributor to religious journals and magazines.

Mrs. Nall was vice-president of the North Central Jurisdiction one quadrennium. Elected to the Board of Missions in 1952, she was vice-chairman of the standing Committee of the Wesleyan Service Guild and, as such, a member of the Committee on Literature and Publications. At the recent assembly of the World Federation of Methodist Women, she was elected as one of the eight area vice-presidents.

Mrs. John M. Pearson, chairman of the Department of Work in Foreign Fields, has had experience on the conference level as president and vice-president. She served one quadrennium as the Northeastern Jurisdiction vice-president before her election to the Board of Missions in 1948. Throughout two quadrennia, she was chairman of the Section of Education and Cultivation of the Woman's Division and a member of the Department of Work in Foreign Fields.

Mrs. C. P. Hardin, chairman of the Department of Work in Home Fields, served as a conference secretary of Christian Social Relations, a conference secretary of Missionary Education, and also a jurisdiction secretary of Missionary Education. Elected to the Board of Missions in 1952, she became the able chairman of the Committee on Library Service as well as an active member of the department of which she is now the chairman.

The chairman of the Department of Christian Social Relations, Mrs. A. R. Henry, was elected to the Board of Missions in 1948. She chose to be a member of the Department of Christian Social Relations. This was natural, since she had been the West Wisconsin Conference Secretary of Christian Social Relations the first quadrennium and the North Central Jurisdiction Secretary of Christian Social Relations for the second quadrennium. During the past four years, she was chairman of the Committee on Techniques for that department.

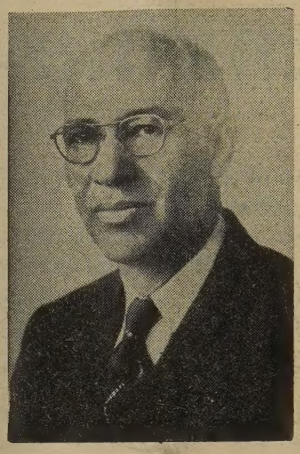
The re-election of Mrs. J. Ernest Wilkins as recording secretary is a testimony of her efficient service. She was president of the Lexington Conference Woman's Society before her election to the Board of Missions in 1948.

These officers and all the members of the Woman's Division have accepted their assigned tasks with a sense of dedication and commitment. Humble concerning their own contributions, they realize that, if they are willing and obedient, God can use them as instruments of power in the furtherance of His work. And they are ready, able, and willing to serve to the utmost.

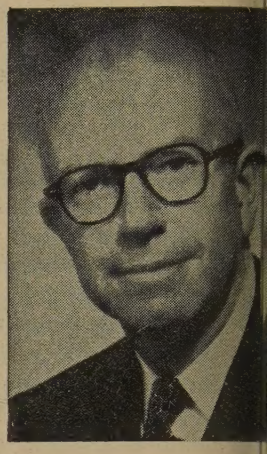
Members of THE WOMAN'S DIVISION of CHRISTIAN SERVIC

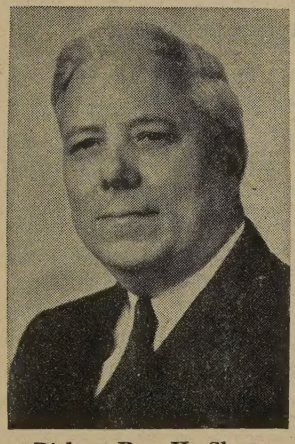
Bishop Frederick B. Newell
Northeastern Jurisdiction

Bishop Edgar A. Love
Central Jurisdiction

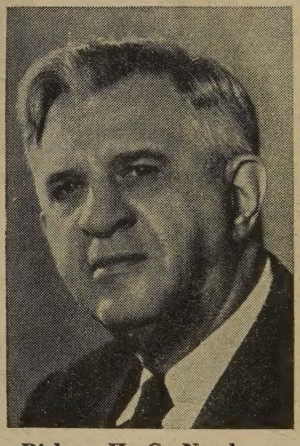


Bishop Glenn R. Phillip
Western Jurisdiction

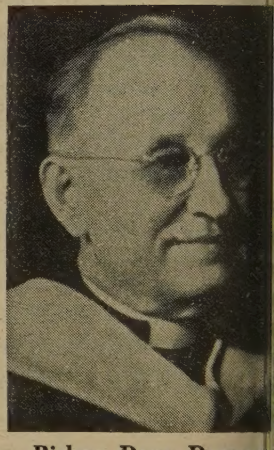




Bishop Ray H. Short
Southeastern Jurisdiction



Bishop H. C. Northcott
North Central Jurisdiction



Bishop Dana Dawson
South Central Jurisdict

MEMBERS AT LARGE

These women were elected by the Board of Missions upon the nomination of the Woman's Division, the names having been chosen by the members of the Division in each jurisdiction. The bylaws state that six of the twelve members-at-large should be the presidents of the jurisdictions. The presidents are not named in the listing because three have been elected as members of the Woman's Division and the other three are completing their terms in the late winter and early spring.

Northeastern Jurisdiction
Mrs. John Warren, Watertown, New York

Southeastern Jurisdiction
Mrs. E. U. Robinson, Gallatin, Tennessee

Central Jurisdiction
Mrs. Robert Gordon

North Central Jurisdiction
Mrs. Alvin B. Pfeiffer, Aurora, Illinois

South Central Jurisdiction
Mrs. Harold Soulen, Hutchinson, Kansas

Western Jurisdiction
Mrs. Edwin A. Ingham, Alhambra, California

REPRESENTATIVES FROM OTHER DIVISIONS

Division of National Missions:
Mr. William E. Sanders, Western Jurisdiction
Mr. George R. Williams, South Central Jurisdiction

Division of World Missions:
Rev. Merrill C. Johnson, Northeastern Jurisdiction
Mr. Dewey Lampkin, Central Jurisdiction

Six youth and student representatives were elected the Board of Missions upon nomination by the Natio Conference of Methodist Youth. Two youth memb were assigned to the Woman's Division.

Miss Katherine Edwards (Central Jurisdiction), Morristown, Tennessee

Miss Patricia Lashbrook (North Central Jurisdiction), Galesburg, Illinois

Miss Ruth Rae Mountz, Chairman of the Program Area on Christian Outreach of the National MYF Commission of the National Conference of Methodist Youth, Salem, Ohio, is also a member.

Officers and Chairmen

HE organizational meeting of the Board of Missions for the 1956-1960 quadrennium was September 13-16, at Lake uska, North Carolina, a place n for its beauty rather than nvenience. Only those who been through it can appreciate aze of details which must be ved in organizing this impor- Board.

e three Divisions and the Joint n are so interrelated that one must wait upon the other clearance is made. But under guidance of Bishop Arthur e and other experienced lead- he work was done with dis- with time for fellowship and ation.

hop Arthur J. Moore was d for the fifth time as presi- of the Board. Other officers

vision of World Missions, p Richard C. Raines
vision of National Missions, p Frank Smith
man's Division of Christian ce, Mrs. J. Fount Tillman
nt Section of Education and vation, Bishop Angie Smith

The Woman's Division

hop Hazen Werner convened rganizational meeting of the an's Division. The six officers d at the first meeting are pic- on this page and introduced ge 3 of this issue.

Seated, left to right: Mrs. T. Otto Nall, Mrs. J. Fount Tillman, Mrs. J. Ernest Wilkins; standing, Mrs. C. P. Hardin, Mrs. A. R. Henry, Mrs. John M. Pearson.

CHAIRMEN

The following chairmen were nominated:

Section of Education and Cultivation—Mrs. H. F. Brandt, Aurora, Ohio

Constitution and Bylaws—Mrs. Harold L. Soulen, Hutchinson, Kansas

Finance and Estimates—Mrs. Charles W. Mead, Omaha, Nebraska

Library Service—Mrs. W. H. McCallum, Detroit, Michigan

Literature and Publications—Mrs. James P. Howell, San Francisco, California.

Missionary Personnel—Mrs. W. F. Anderson, Auburn, New York

Nominations—Mrs. Wallace N. Streeter, Washington, D. C.

Pensions—Mrs. Paul G. Masters, Huntingdon Valley, Pennsylvania

Salaries—Mrs. H. T. Trimble, Emory University, Georgia

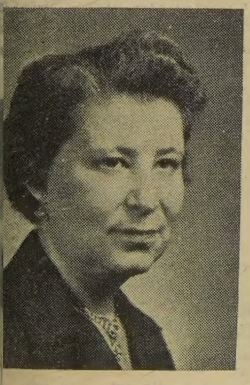
Spiritual Life—Mrs. E. U. Robinson, Gallatin, Tennessee

Status of Woman—Mrs. J. Russell Henderson, Little Rock, Arkansas

Supply Work—Mrs. B. R. Lewis, Arcadia, California

Wesleyan Service Guild—Mrs. Harold Baker, Toledo, Ohio

Following the organizational meeting, the Executive Committee of the Woman's Division met for three days. Departments and committees were organized and the work of another quadrenium is well on its way.



s. Walter Eichinger

Mrs. Walter Eichinger, Seattle, Washington, was traveling in Europe when she was elected to the Board of Missions by the Western Jurisdictional Conference. It was impossible to secure her picture in time for the October issue which carried the other 35 members elected by jurisdictional conferences.

They Carry Greetings to the Centennial

By HILDA LEE DAIL

JOINING in the Centennial Celebration of the Methodist Church in Southern Asia are two official delegates of the Woman's Division of Christian Service. They are Miss Lucile Colony, executive secretary for India and Pakistan, and Mrs. John M. Pearson, the new chairman of the Department of Work in Foreign Fields. They carry greetings from the 1,811,870 members of the Woman's Society of Christian Service in the United States.

The Chitambar Memorial Chapel at Lucknow Christian College, Lucknow, India, scene of this great celebration, from October 31 to November 3, will welcome approximately one hundred American visitors who are participating in the centenary festivities. The proportionate number of women among these travelers is indicated by the fact that, out of the forty-six going on the tours arranged through American Express, twenty-seven are women.

The history of one hundred years of Methodism in Southern Asia abounds in vivid examples of American women who have become a part of the Christian community in India, Pakistan, and Nepal. From the arrival of Mr. and Mrs. William Butler in 1856 to that of the most recent missionary recruit sailing in 1956, this stream of witnesses has included hundreds of courageous women.

Methodist Prints

Mrs. John M. Pearson

The names of Clara Swain and Isabella Thoburn, who arrived in Bombay, January 7, 1870, as the first single women missionaries from American Methodists, are woven into the fabric of the Indian Church. Today, Clara Swain Hospital and Isabella Thoburn College are living memorials of these pioneers.

Reading the history of Methodism in Southern Asia, one is impressed by the way in which the Woman's Society has functioned from the beginning. The first missionaries were women of outstanding qualifications. They laid down sound policies which have been timeless in their values. Christian service was for all, regardless of caste, faith, or nationality. It was their belief that a nation cannot rise higher than the place to which it elevates its women. They knew the work would become established only if national women were made co-workers.

Every area of need constituted a call to action. Where there was illiteracy, schools were established; where ill health was prevalent, doctors or nurses were made available; where fears, superstition, and spiritual hunger existed, a knowledge of the redeeming love of Christ was shared; where social problems existed, the good news of the worth of the individual and the value of womanhood was preached.

Missionaries of the Woman's Division have helped to build schools, hospitals, clinics, social centers, and other projects spreading over such a vast area in India and Pakistan

Miss Lucile Colony

Blackstone S

that it takes several months visit them.

The appreciation of the pe of India for the contribution American missionaries was rece expressed by Rajkumari A Kaur, the remarkable woman is Union Minister for Health. said:

Millions of people have been b fited and continue to derive relief only by the skilled aid which the ceive in mission hospitals and r dispensaries, but also by the hu kindness which invariably accon nies service by those who have cated their lives to a cause. . . .

It is through service of this na that the message of Christ is carried out in action and the g of international good will is preached.

There are at present one hun ten Woman's Division missiona in India and Pakistan working by side with efficient, dedic national co-workers. Another W an's Division missionary serve Nepal.

The women of America ha continuing love for, and intere the needs of, women and chil in Southern Asia. They take p ure in sending greetings by t two official and the many unof representatives attending the tennial Celebration in Luckno

World Federation of Methodist Women

fifth assembly of the World
ation of Methodist Women
met at Lake Junaluska,
Carolina, the last of August
n historical occasion. Dele-
representing twenty-four
ies voted to become an affili-
the World Methodist Council
onse to the invitation given
at body in 1954. The pro-
plan for affiliation was
d on page 33 of the July-
t issue of THE METHODIST
N. According to the report of
gistration committee, 35 units
represented by 148 official
s and delegates, of which 65
rom overseas. Over five hun-
isitors brought the total at-
nce to 700.

Grenfell Studio

Officers of the federation now include eight area vice-presidents in addition to the four general officers. *Left to right:* Dr. Dorothy Farrar, Churches of the British Methodist Conferences; Miss Susan Berry, Northwest Africa; Mrs. Herbert Haley, Southeast Central Africa; Mrs. Jose Valencia, Asia; Miss Muriel Stennett, secretary; Miss Henrietta Gibson, treasurer; Mrs. Paul Arrington, vice-president; Mrs. Ernst Scholz, president; Mrs. Anita Araya, South America; Mrs. T. Otto Nall, North America; Mrs. Signe Nyquist, Europe; and Mrs. Raymond Latham, Australasia.

l delegates are grouped around Mrs. Ernst Scholz of Germany, the new president, and Mrs. Ottilia Chaves, the ng president. In the first row to the right, directly under the signature of John Wesley, is Mrs. Thomas Nicholson, nored first president of the federation. To her right is Mrs. Wesley Masland who is ending long years of faithful e as treasurer, having been in that office from the beginning of the organization.

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SIGNING THE AFFIRMATION

WE, THE undersigned, believing that Christ is Lord of all and that Methodists are one people, expre our common faith and our unity by joining the World Federation of Methodist Women, an affilia of the World Methodist Council. We dedicate ourselves to Christ: to know Him and to make Hi known. We pledge ourselves, in Christian unity, to seek to aid in establishing Christ's kingdom among peoples and in all areas of life; and to seek with women of all lands fellowship and mutual help in the buildi of a Christian World Order.

The above affirmation was signed by the representatives of thirty-three countries. Several signatur represent more than one country. Eight new national units joined the federation, giving a total of forty-thr units in the new organization.

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First to sign the affirmation are the 1952-1956 officers of the World Federation of Methodist Women: Mrs. Ottilia de O. Chaves, Mrs. Paul Arrington, Mrs. Wesley Masland, Miss Saturnina Lara.

Grenfell Studio

Mrs. Frank G. Brooks signs for the Woman's Division of Christian Service unit.

Grenfell Stu

Left to right: Mrs. Lee Kong Be Malaya, and Miss Ivy Childs, India, w while Mrs. Ernst Scholz signs for unit in Germany.

Signers for new units include: Dr. Dorothy Farrar, British Methodist Conferences; Mrs. Ann Heath, African Methodist Episcopal; Mrs. Clarence Jackson, Woman's Home and Foreign Society, African Methodist Episcopal Zion Church.

Grenfell Studio

Mrs. Albert Holland signs the affirmation for Ireland wh Miss Alice Irene Little waits to add the Christian Metho Episcopal Church as a new unit.

Grenfell St

The New Look in West Tennessee

By RUBY FRANCES HUDGINS

A NETWORK of rivers—the mighty Mississippi, the Obion, and the northern southern branches of the ed Deer—give the setting for of the work in the Dyer ty Group Ministry in West essee. Floods and threats of s are a part of life near these s in the rainy seasons. When ater is high, the mighty Mis-pi River, unmindful of man, s much destruction by swal-g up trees, near-by roads, and of fertile land and bearing down the river. Sometimes s and buildings near the bank to be moved back to save from the destructive stream. is area produces a wide vari-f crops. Among the crops pro-l for the market are: spinach, r greens, English peas, lima s, soy beans, cotton, pecans, toes, asparagus, and flowers. and other small grains, hay, , and other vegetables are l in smaller quantities.

ost of the farms are operated rge landowners, and much of farming is done by tenant ers and farm day laborers. farms are highly mechanized these day laborers run the inery. In some of the commu-this situation causes a lack erest in the home, the commu-the church, and the school. e Dyer County Group Minis-n this area consists of eighteen hes. Within these churches are eight ministers, a deacon-nd a U.S.-2 working together the people and the district intendent to minister, as a , to the needs of this area.

ere are unlimited needs in County and on the Lenox ge where the deaconess and the 2's have concentrated most of efforts.

paper, *The Group Ministry* published monthly by the two rural church and community workers, goes to the council and pastors of the group ministry. It helps to keep them informed on the action of the group, and to become better acquainted with the activities of the other churches. It also helps to give everyone within this group a sense of unity. Pastors, reporters, and individuals in all the churches who can contribute news of interest often hear the familiar question, "Will you please write an article for *The Group Ministry Post?*" At the end of each month is heard the peck, peck of the rural workers' typewriters as they cut the stencils for the paper.

After the typing we continue on our busy way, attending meetings of various church and community groups, district and conference schools for leadership training, vacation church-school institutes, the school of missions, or counseling with someone who needs help and guidance. These are all a part of the activities which keep the rural workers on the move.

Visiting has an important place in the life of the rural worker. Visits are made in connection with certain programs of the church; to give guidance to individuals in leadership; to encourage people to seek a life in the church; to comfort the sick; and to help the aged feel that they, too, are important in bringing the kingdom of God on earth.

The members of the Woman's Society of three churches on the Lenox Charge enjoy meeting together for their studies. Working together, they have richer fellowship and better studies. Sending boxes for Supply Work has been another joy to them.

Youth and adults in each community play an important role since we must work with them as counselors and workers with youth and children; as teachers for vacation church school and church school; as officers in youth groups and in the Woman's Society of Christian Service; and in other capacities.

The youth of Lenox made their first contribution to the church, as a group, by presenting a program last Christmas. About six weeks later the Methodist Youth Fellowship was organized. Since then they have enjoyed other activities and programs such as an Easter play,

Rural Workers and workers with youth attend a youth picnic. First row, *left to right:* Gail Whitaker, U.S.-2; Mrs. Harold Sartin, Ruby Hudgins, Deaconess. Second row: Ed Kirk, Harold Sartin.

"The Resurrection"; recreation and a picnic at Reelfoot Lake; and outdoor worship. On Mother's Day they took complete charge of the church school, acting as officers and teachers.

The highest peak for the youth group, since its organization, was the week the Methodist Youth Caravan helped them in program planning, worship, fellowship, recreation, and other activities. Using the MYF Emblem which they had made from plywood, the youth participated in the emblem service with a better understanding of the MYF around the world. Members of this MYF group have attended the conference recreation laboratory and subdistrict meetings. They participated also in the conference camping program.

Additional sessions with the children at Bells Chapel and vacation church schools for the churches on the charge are also a phase of rural work. The teachers for the vacation church school, after attending institute and spending much time in preparation, found themselves busily working with the children in their own local church. They studied the Bible with the children, made posters, constructed dioramas of Bible story scenes, dramatized scenes from Bible times, and engaged in recreation or served refreshments.

The faces of the boys and girls were radiant as they expressed their gratitude for the school and their wish that it could go on longer. Some had never attended a vacation church school before, and others had attended only the one held in the community several years ago.

Visiting in the homes to be sure that all the children have the opportunity to attend the school is very important. In addition we must prepare teachers and help them to get the materials they need.

Transportation must be provided for most of the children. So the parents and children were contacted to see how many children could come and to set up a schedule for taking them to and from the church. The rural worker's car, as well as the cars of some of the parents, served as buses.

The library and resource materials of the rural worker are very important to the program of the church in which she works as well as to the development of individuals as leaders. Since the smaller churches do not have teaching pictures, the workers' source of pictures is a great help, especially during the vacation church school. Books with ideas for activities and recreation are in demand. Aids for teaching a church-school class, such as magazines and Bible story books suited to various age levels, are sought. Materials for worship centers, program material for additional sessions and varied programs for groups are needed. Devotional material, materials for conducting prayer groups, and Bible study aids are helpful. The film library has an important place in answering the need on many occasions.

Only the rural churches that have tried it know how valuable a Lord's Acre project can be to them. Wor ing together in the name of t church yields both financial a spiritual gains. The Lenox Chur has a Lord's Acre project of lin beans this year. The seed, insect cide, fertilizer, and the land ha all been donated for this proje They plan to use the money fro the fourteen acres of beans to repa the church. Last year their t acres of lima beans cleared $90 Part of this money was used to bu living room furniture for their ne parsonage, and the remaini amount went into the buildi fund.

Misfortune, in the form of a to nado, struck in the Burgies Chap community in the spring, destro ing the Methodist church alo with several homes. A lovely litt new church with white asbest shingles and a white roof no stands in a new location. Its insi walls are paneled.

The work of a rural worker varied and often difficult, but it always a challenging work and high calling from God.

Good cars, movie projectors, and screens are essential equipment for ru workers. Here a trio is setting forth for meetings in the South Georgia ar

Literacy Kindles the Flame

By MARGARET BILLINGSLEY

ABOUT five hundred years ago the king of Korea called his advisers together work out the Korean script "so t the illiterate among his sub-ts might have some of the joys l satisfaction that come with ding literature."

Today, living in patched tents, ler bridges and culverts, in cks fashioned from Standard Oil s, corrugated iron, cardboard es, branches of trees, or rags, ne of their descendants are strug-ng in the aftermath of war to rn this script. Taejon, a large y between Seoul and Pusan, has come the headquarters of a mod-literacy movement. The mem-s of the United Church Women this city have taken literacy rk as their project. In the recent nths there have been three raduations" with a total of sixty-o "graduates" receiving their plomas," showing that they ld now read the primer and aring the signature of the Korean neral Secretary. This amazing ievement is the result of the rk of the World Literacy and ristian Literature teams.

From the very beginning, mis-naries inaugurated literacy pro-ms. Teaching men, women, and ldren to read the Bible has al-ys been a basic part of training discipleship. Pioneer Methodist ssionaries like Sadie Maude ore, Clara Howard, and Esther ird have cooperated in a literacy gram under the National Coun-of Churches for many years, and ough their influence Dr. Frank ubach was invited to bring his rkers into Korea in 1949. A up of teachers was trained to use simplified alphabet and in-gurate the famous "each one ch one" technique.

With the invasion in 1950 all gress ceased. The primers were nted in Japan and used only in

The church is often the meeting place for literacy classes.

the POW camps. However, with the reorganization of the Committee in 1951, the translation of *The Story of Jesus* was begun, and by 1954 a supply was ready for the new literacy worker who resumed the program.

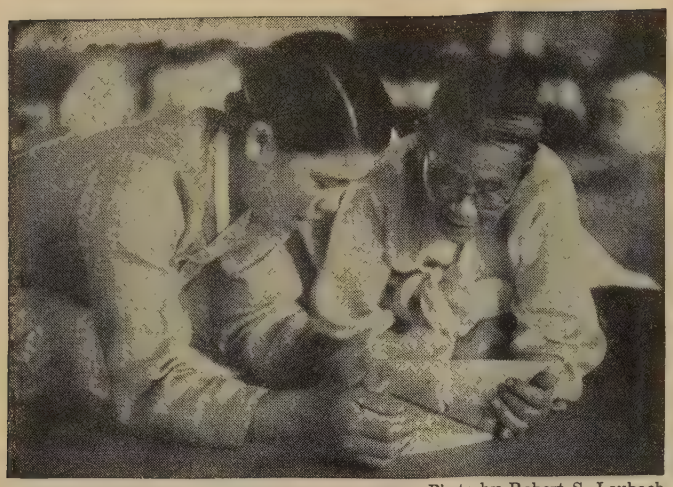
Recently, Miss Edith Simester, a missionary of the Woman's Division, was appointed as the literacy worker for the Christian Literacy Committee. She and her helper, Miss Kim Kyung Sup, are extending the miracle of reading into the surrounding villages, where the farmers and their wives pore over primers by the dim light of oil lamps.

In one village a young policeman who had bought materials from a colporteur became so interested that he organized a class of fifty. Each evening they crowd into a neighbor's house, and huddle over the few precious books that are available.

Three hundred illiterate women weave on hand looms in another village. Here two of the Christian women have begun to teach fifteen of their neighbors. They have vowed to continue the process until all can read.

The pastor of the Methodist church, a high-school student, and the president of the Woman's Society in another village are the teachers of a class of sixty women. In order to reach these villages Miss Simester and Miss Kim often travel in trains whose coaches are box cars with windows cut out and which have only board seats. Other trips are by jeep. Miss Simester describes one such experience:

> A theological student, Miss Kim, our young village guide, the driver, and I set out at 5:00 P.M. An hour later we left the main road for a narrow, winding, mud road through the mountains. Soon we forded a small stream. Then we came to another which we followed as our only road for a short distance. In quick succession we forded four more small rivulets which led us to the wide Kum River.
>
> After talking with a few people who were standing around and watching a man wade across, our driver decided we could make it, since the water just reached the floor of the jeep. A few minutes later we crossed the winding Kum again. The third time we came to it, a truck was there. The man on the truck said the water was waist deep, and that we could not make it in a jeep. To prove it the truck went across, but not far from the other side it stuck. Before we were able to pull back out of the river, the jeep really did some steaming.
>
> A little way upstream there was a ford, but since there was no road for the jeep that way we jumped out. The village youth carried the projector, the theologue took the screen, and Miss Kim and I carried slides and books. At the ford we waded across about eighty feet of stream. It only went over our



"Each One Teach One"

Photo by Robert S. Laubach

knees in two spots. Then we followed a narrow path between rice paddies for about a mile. The earth was soft, the path narrow, and at this season the rice fields were flooded. It was fun, but I was scared. At last we reached the village of Huk Sock.

The children were waiting for us at their park. After a little talking and sightseeing we began a service for them. At nine o'clock we were invited to eat supper. Then at ten the service for adults began. We cut our part short, just giving a brief talk on the value of reading. At 10:30 we began showing slides. They pushed and crowded, and were noisy, but they seemed to love it. They did not budge until the last picture was shown. Not a child nor adult left. We finished at 11:30 that night. As we started back for the jeep, more than a dozen people went with us carrying kerosene lamps to show us the way. We reached home at 1:30 A.M.

A unique "graduation" was recently held at a colony for the blind. As the group sat on the floor, the service was led by one of the blind men, another sang, and a third read the Scripture from a Braille Bible. Eight women who received certificates for completing the primer read aloud from it. Two of them had babies on their backs, Korean style. All faces were wreathed in smiles. Before the eight blind men received their diplomas, they each read a passage from the Gospel of St. Luke in Braille. Even though for them the outside world is dark, their faces were radiant with the illumination of their minds.

For the hundreds of war amputees in Korea literacy can offer new hope in spite of their handicap. In a moving way, Miss Simester describes a graduation at the Amputee Center:

> The night we went to the Amputee Center we sat on benches in the dining hall, with two dim bulbs giving a little light. The fact that the Koreans were not sitting on the floor was a mute reminder that amputees are not as nimble as others. I shall never forget the little old lady of sixty-five who read *The Story of Jesus' Baptism*. I knew that when she lost one of her legs, she wished that she could die. Now she has a new leg. She has learned to read and has become a Christian. She is the cook for the center.

Through Miss Bessie Oliver, who for forty years has been an effective evangelist, prison doors have opened also to the literacy movement. The head of the educational department in the large county prison in Taejon adopted the literacy course in the school for prisoners, among whom were about 150 illiterates, mostly women. Miss Kim went to the prison three evenings a week and taught the teachers how to use the simplified method. The head of the department was so impressed that he bought 650 books, and copies of the six volumes of *The Story of Jesus* were included in this purchase.

Korea is experiencing a spiritual awakening. Since a literacy and literature program is absolutely indispensable in establishing a vigorous church, halfhearted support is not sufficient in this time of crisis. More workers are needed, expert writers and artists must be recruited, and financial assistance strengthened. The reconstruction of Korea involves more than transforming rubble into buildings. In almost all of the refugee villages new churches stand as silent witnesses to the significance Koreans place on spiritual values. The little oil lamps glowing in hundreds of villages as the people struggle against the darkness of their minds are fitting symbols of the light that is kindled in their hearts when they read about Jesus who said, "I am the light of the world."

The miracle of reading accompanies the miracle of walking at the Amputee Center.

United Nations

Stewardship in Korea

By MRS. WON DUEK MIN CHUN

STEWARDSHIP in Korea is manifested in many ways: thank offerings, donation of money, and labor, holy-rice, in numerous other ways.

The rehabilitation and reconstruction program in Korea is an inated one. We are especially kful to the church in America the great sum raised for relitation of Korea under the ops' Appeal for Korea. This will help to rebuild more than churches. During 1955 grants ling $385,706 were made to ches from the Bishops' Appeal. equal amount has been given by people of Korea. This money esents real sacrifice on the part he donors. Men and women given away their rings, hers and other workers their ches, others have given prop- in order that the house of God t be built. In some cases the ch was the first building ed when the people returned destroyed village.

VARDSHIP OF TIME

ne donation of time and labor ne service of the church dates to the very beginning of ch work in Korea. Teams for e-to-house visitation and street ching have been characteristic revival meetings and Bible es from the early days.

onation of labor when church dings are constructed is very mon. Bands of men and women met to clear away the debris, the brick, collect sand and el, carry in cement and lumber, do the work of grading the lot he new building. Many thou- s of dollars in building costs been saved by this donation me and labor in putting up our churches. At Il-Sin Church, in l, the women even did much he stone cutting for the new ch.

VARDSHIP OF MONEY

1940 practically all our ches were self-supporting. In , just prior to the Communist sion, our churches were again self-supporting. Then came the invasion and the slaughter of so many ministers and laymen, the loss of church buildings, of homes, of places of business, and of income. More than half the people of Korea were displaced persons for a time.

In spite of this disruption, the surviving churches of those which were in operation in 1940 are again self-supporting. Methodist headquarters has a plan for aid to new churches for a period of three years only. The amount of apportioned benevolences is being doubled each year for a period of four years. However, we need better planning and more systematic giving, and the laity should take more responsibility in managing the finances of the church.

THANK OFFERINGS

The wide use of thank offerings may well be illustrated by the story of a family forced to flee from their home during the Communist invasion. They hurriedly buried five bags of rice in the ground. When they came back their home was gone, and the church was gone. Luckily the five bags of rice were still there. They gave three of those five bags of rice to the church as a thank offering to God for the preservation of their lives and because they believed God had saved it for them.

Another illustration is that of a theological student who had had a scholarship grant. When she got a job her first salary went to help two seminary friends who were in need.

Still another example is that of Hyo Duk Lee of East Gate church, Seoul. She set aside fifty Korean *hwan* each day, which made 18,250 *hwan* for the year. This was practically equal to one month's salary each year, and it was given for the church.

Not only do the children give a thank offering on their birthday in the Sunday school, families also make special offerings when someone has recovered from a sickness, when there is a marriage, or when some other special event has occurred. Even the death of a parent or a child is made the occasion of a special offering in thanksgiving for the life that God had given. Reading the names of the thank offering donors is a regular part of almost every church service.

HOLY-RICE OR *Sung-mi*

Periodically, the women make their contribution to the church by bringing small bags of rice each Sunday morning. This is called holy-rice. The rice represents a spoonful from each bowl of rice to be served each meal. A box for this rice is placed in the church. When the box is full the rice is sold, or it may be given to the poor and needy, or cooked and served for some special church occasion.

A missionary gave a Korean boy a coin, asking him, "What is this?" This boy lived in the country and did not have money for candy or toys for himself. He had money only for the church on Sunday. So he answered, "That is for the church offering." This is typical of the Korean people in many cases. When they have extra money they do not think, "This is a new car, this is a new radio, or this is a new TV set." But, "This is for the church, for God."

70th ANNIVERSARY

Mrs. Frank G. Brooks left on September 26 for Japan to participate in the 70th Anniversary of Hiroshima Girls' School. She will visit work in Korea, too, before returning the latter part of October.

Let Us Be Loyal

By DORCAS HALL and MAUDE WHITE HARDIE

"Will you be loyal to The Methodist Church . . . ?"

THIS is the final question asked of candidates for admission to church membership, whether children, youth or adults. Loyalty is a necessary quality, and without such a foundation stone, it would be difficult to build.

Our concern here is chiefly with loyalty to the Woman's Society of Christian Service in certain of its phases, but mention of a few of our over-all Methodist loyalties is surely in order. Let us remind ourselves that loyalty is not blind bigotry. Rightly interpreted, it is a thinking process. Methodism is a liberal denomination, allowing much leeway to its members, but it is also strongly built and firmly grounded in its basic principles.

Loyalty to The Methodist Church is not a "Because I say so" policy. It is based on reason. There is, for example, the requirement that certain offices shall be filled only by Methodists. This is because the holders of these offices are members of the official board and quarterly conference, and it is necessary that the local governing body be composed of members of the church in whose official interests they are to function. There is a question on the Commission on Education blank for report to the quarterly conference, as to whether the church school uses literature prepared by The Methodist Church. If we are loyal Methodists, our procedure should fall in line, not because we maintain that other materials are inferior, but because there is a carefully worked out plan, long- and short-range, for our church-school curriculum material. It is prepared with a Methodist background, and a Methodist vocabulary. If we introduce other matter, we may lose a connecting link, and confuse the issue.

Loyalty to the work of the Woman's Division of Christian Service is not a narrow allegiance, any more than is our all-Methodist loyalty. A program has been built up through decades preceding our present unified Methodism, and the pieces of work, overseas and at home, have been thoughtfully evaluated and found to be essential. This work depends on our giving to appropriations which amount to more than eight million dollars. Money pledged by every local Woman's Society of Christian Service and Wesleyan Service Guild toward this purpose and paid through the district treasurer results in this amount; and on this support the safety of the work depends.

This work is our responsibility and our privilege. We should no more slight it, and turn to the support of other appealing causes, than we should think of slighting our personal family responsibilities. The urge of other good causes is strong, and as individual women we should keep ourselves alert and responsive to them. As organized groups of Methodist women, however, our responsibility is to the work which is our first charge and which will eventually falter and fall if we divert our support. When a well-intentioned but inadequately informed group says, "We don't care about credit," and use their funds for some outside cause, however worthy, their spirit may be admirable but their action is short-sighted and regrettable. Credit on appropriations does not mean receiving thanks or self-glory. It means that the money given through regular channels goes to maintain the work to which we are committed and which has no other means of support but ours.

Various instances have arisen where representatives of the foreign field have solicited funds through individuals, from the Woman's Society of Christian Service, for work on the field in projects not under the Woman's Division. The projects have been appealing ones, and the women solicited have been eager to be generous and cooperative, without having full understanding of the important policy involved. The result is, that funds are diverted from the regular, established work of the Division. This is why letters of appeal received by a local Woman's Society or Guild should be carefully studied to determine whether or not they come from a source having an authorized and legitimate claim.

A certain maturity of thought and action should characterize us as adult Christians. Paul wrote along this line to the church at Ephesus, that they should be "... building up the body of Christ; ... to mature manhood, to the measure of the stature of the fullness of Christ; ... no longer children ... carried about with every wind of doctrine ... we are to grow up in every way. ..." (Ephesians 4:12-15, R.S.V.)

As Christian women today, we need this injunction. We need to stay with a thing when we have undertaken it; to keep our thinking clear; to maintain our steady purpose. Thus we will be able to see the work as ever new and challenging, even though it is the same work we have been, and will continue to be, supporting. Through each school and college, each hospital and community center, flows a constantly changing stream of people. Today is always new and different from yesterday. Loyalty to that to which we are committed should be a kindling, invigorating experience

Make a Will!

By JACOB M. LASHLY

ıe Joint Department of Steward- and Benevolence of the National ıcil of Churches is sponsoring an hasis on "Remember the Church our Will" during 1956 and 1957. Methodist Church is cooperating ıe movement. Mr. Lashly, a Pres- rian layman of St. Louis, Missouri, e a much longer article which had circulation in several denomina- l papers. These excerpts are ted just to set you thinking about will.

MAKING a will is a unique and a stimulating experience. Have you ever made ill? The contemplation of such ep involves a new look at one's in the light of those whom we ect to survive us. How we will ear to those we leave behind denly becomes important. A speaks. It constitutes the last aling expression of one's per- ality. Modesty, vanity, preju- , fear, strong family pride and ction, a sound sense of justice etween persons in equal posi- s, excessive tax-consciousness— be and often are written into will.

ipients

ne of the very first questions ch the testator must decide is of the persons to whom he shall se to leave his property. Those ing dependents will feel an obli- on to continue their support. n this procedure sometimes cre- new problems. Occasionally erous parents have furnished a ive for their children to give up hought of further work and to ot lives of idleness and frivolity. dren of tender age may be en- ed so generously by their de- ed father or mother that they never learn to work or even uire a dependable education. e and there an eccentric will e a valuable estate to the use ats, or dogs, or some whimsical illy purpose. Maybe some old rrel will be ventilated in the will with biting words. It is a strange and unaccountable fact that so small a percentage of Christian people and church members leave legacies to their churches, and surprisingly, this is true among substantial givers and faithful supporters of the church's work. Does this mean that the church has served its entire purpose for its members during their lives? Or is it to be supposed that the church will not need anything after its present members have gone?

Tax Exemptions

The balance of property is swinging to the large middle group. In these days of abundance a much larger percentage of the people comprising the vast middle interest have valuable possessions at the time of their death than at any other time in the history of our country. In recognition of the wealth shifts the federal government has made provision in its tax program for the support of religious, educational, and charitable institutions. There is complete exemption from taxes of bequests to religious causes. The 20 per cent deduction on taxable income for charitable contributions was increased by Act of Congress in 1954 to 30 per cent, where the extra 10 per cent consists of contributions to a church or association of churches, a tax-exempt educational institution, or an exempt hospital. Truly tithing has been made easy.

Endless Blessing

To whom, or to what, then, shall a Christian leave his estate? Henry Shaw of St. Louis, in his will made in 1885, said that he "desired specially to carry out and provide for certain objects which have been the subject of thought, and labor, and care for many years past, more effectually than I have hereto done." He provided and endowed "Shaw's Garden" for the people of his city and for the world, as a perpetual expression of his love of beauty in nature. It was a magnificent benefaction which has given pleasure to thousands of beauty-hungry people across the intervening years and will do so for other thousands in years to come.

A bequest to a church endowment fund is like that. The tax-free gift is gathered up with others and administered by successive boards of the church; the income poured into the stream of the church's benevolences in perpetuity. On through the years after the testator shall have laid down the implements of his work, his contribution, be it great or small, will stand forward to take his place in the work which he wanted done. The church is the central figure in the life of free and godly people everywhere. It is the only effective instrument for spreading the divine precepts of religion and morality, and showing the way to the good life. The church must carry on—it is the Christian's heritage; it should have a place in his will.

1956 U.S.-2's

By SARAH PARROTT

THE 1956 group of U.S.-2's, twenty-six in number, representing every jurisdiction in The Methodist Church, has been at work since the first of September in projects of the Woman's Division of Christian Service ranging geographically from the state of Washington to Puerto Rico.

The three young men and twenty-three young women, all college graduates—most of them 1956 graduates—assembled at National College for Christian Workers, Kansas City, Missouri, on July 21 for their period of intensive training which ended on August 31.

During this period they attended classes and workshops, had group and individual conferences with the executive secretaries of the Department of Work in Home Fields, visited social agencies in and near Kansas City, and took a long weekend bus trip to some of the Woman's Division projects in Missouri Arkansas, and Oklahoma.

Now they are bringing to their work the benefits of this training enhanced by their youthful enthusiasm, intelligence, and Christian commitment.

Four of the group returned to projects in which they served previously: William Hust to Yuma Methodist Indian Mission; James Ivey to Erie School; Virginia Miller to Holston Valley Rural Work; Jean Bowman to Ethel Harpst Home.

Winona Campbell, now doing

(Continued on page 43)

The 1956 U.S.-2's photographed during their training session at National College for Christian Workers, Kansas City, Missouri.

Front row, left to right: Chrystal Baker, Robinson, Illinois; Nellie Kennedy, Darlington, South Carolina; P. Bennett, Uhrichsville, Ohio; Eloise Bough, Loogootee, Indiana; Ruth Clark, Silver Lake, New York; Miss Alpharett Leeper, secretary of Missionary Personnel; Catherine Rea, S. Weymouth, Massachusetts; Ann Havens, Alexander City Alabama.

Second row: Mrs. Vernon Bradley, one of the instructors for the training program; Alice Himes, Boyers, Pennsylvania; Mrs. Mabel Garrett Wagner, executive secretary of Urban Work; Doris Detweiler, Rock Falls, Illinois; Shirley Willis, Ellijay, Georgia; Lois Schwarze, Stockton, California; Miss Betty Ruth Goode, another instructor.

Third row: Miss Muriel Day, executive secretary of Educational Institutions; Berniece Ryno, Sioux Falls, South Dakota; Jean Bowman, Browns Summit, North Carolina; Joyce Burress, Loogootee, Indiana; Phoebe Taylor, Hardeeville, South Carolina; Laura Ann Turner, Northfield, Ohio; Acka Lewis, Rose Hill, Mississippi.

Fourth row: Miss Ruth Ann Smith, assistant director of the training session; William Hust, Donelson, Tennessee; Sylvia Brookshire, Piney Flats, Tennessee; Loris Swartzendruber, Parnell, Iowa; Winona Campbell, Nashville, Illinois; Mildred Jones, Branford, Florida.

Fifth row: James Ivey, Norwood, North Carolina; Calvin Beckendorf, Brenham, Texas; Virginia Miller, Jonesboro, Tennessee; Rose Williams, North Little Rock, Arkansas; Miss Cornelia Russell, executive secretary of Town and Country Work.

Rider Philpott Studio

Mission: U.S.A.—and You

By MAE H. ASHWORTH

A RECENT issue of a conservative metropolitan newspaper carried the following headlines:

Photographer Found Beaten to Death

Explosion Laid to Psychopath

New Disorder Marks Plane Plant Strike

Forces Entrance, Leaps to Death

Angered by Horn, Shoots 5

Senate Hearings on Political "Gift"

Clerk Nabbed on Larceny Charge

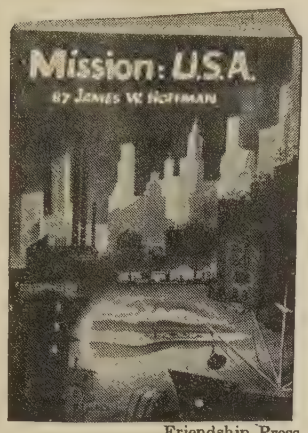
Millionaire Flees Sex Charge Trial

Hotel Apartment Robbed of Gems and Furs

tartling! Not particularly, if
are a regular newspaper reader.
aders probably scanned the news
h no feeling of disaster or crisis.
reeping illness has come over
erica. We have learned, step by
, to accept horror as a part of
daily living. We talk glibly of
rotics and psychotics, sex devi-
s and thrill killers, quadruple
orces and bottle club orgies.
nation is spiritually sick.

ometimes, of course, the corrup-
steps out of the headlines and
ks the streets of our own com-
nity. The boy next door is
ested for assault. One of our
rchwomen is struck and killed
a drunken driver. The wife of a
minent man elopes with his best
nd. The president of the bank
ots himself when examiners dis-
er discrepancies in his books.

Many an American, seated in the
of his church on Sunday morn-
has asked himself why the
racter of our national life has
nged so frighteningly during the
ntieth century. The answer is
simple. Yet, by process of
ination, we can come close to
answer. Few Americans have
ssing physical needs. Our land
an abundance of good food,



Friendship Press

comfortable homes, sturdy and fashionable clothes. Our medical services are unparalleled.

The trouble, then, seems to lie within the inner selves of human beings. In the brash materialism of recent years we have neglected the intangibles of the life force, and they are reasserting themselves in new and terrible ways. Here is a problem that only the church can meet. Millions of Americans, chastened by the failure of a philosophy that omitted God, are ready to reconsider old truths.

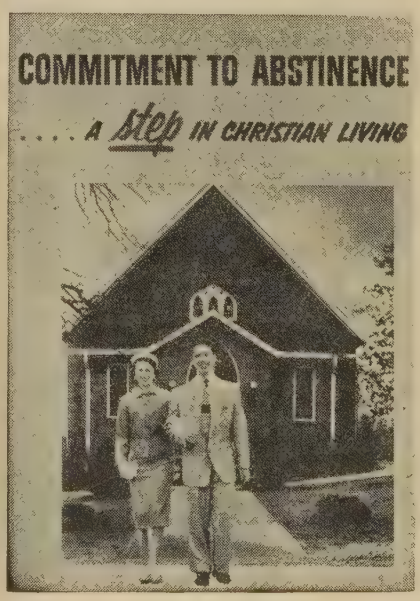
At this important juncture of our history twenty-eight church denominations, acting together through the Joint Commission on Missionary Education of the National Council of Churches, are undertaking a study to explore the causes of our national disorder and to discover the cures. The study bears the dramatic title, *Mission Field: U.S.A.* Study materials make a many-sided approach to our national problems, so that every member of a study group will find in them something that pinpoints her own needs and particular concerns.

The study books set forth the basic Christian convictions that must underlie an honest and effective effort to deal with our problems. They describe the practical techniques through which live churches are reaching into their communities. Study guides have been planned to help make the best use of these books which deal with such special problems as juvenile delinquency, family discord, the loneliness of individuals, and mi-

The problem of alcoholics is presented in the textbook. Workers in many projects of the Woman's Division have to struggle with this problem in its relationship to child welfare, juvenile delinquency, and family life.

Alcoholism is a long road, but it begins with the first drink. Many Methodists have been somewhat complacent about the beginnings. Commitment Sunday, December 2, is a reminder that "abstinence is a mark of a Methodist."

This poster prepared for the observance of Commitment Day suggests that abstinence from the use of alcoholic beverages is a wiser way of life, a "*step* in Christian living." Commitment Day has been established by the General Conference of The Methodist Church as a time for church-wide consideration of the alcohol problem in terms of the Christian's personal responsibility.



grancy. Picture maps, films, and filmstrips make the study graphic.

The unique feature of this new mission to America is that it is both *for* you and *by* you. It is aimed to help you meet your own problems and to show you how to share your old-new insights with neighbors in every part of the country. It is to provide an opportunity for you to be part of a great revival that can offer new hope to America by turning its face toward the Source of full and abundant life.

CHRISTIANITY on college campuses is another subject introduced in the textbook. Work with college students is an important emphasis in the program of the Woman's Division. Ministry to young men and women in service is included also in the activities of the secretary of Student Work. A whole chapter of the book is devoted to young people in service. To learn what is being done for young people away from home one should read the page on "Student Work" in every issue of THE METHODIST WOMAN.

The program carried on in First Methodist Church, Boise, Idaho, is typical of the work done across the country. This church through its Woman's Society is keeping in touch with 256 of its college-age youth and young people serving in the armed forces.

Mrs. Meredith Groves, wife of the associate pastor, is the secretary of Student Work. In addition to doing all the things listed for this office, Mrs. Groves and her husband hold an open house every Christmas vacation for the young people home from college, on furlough or on leave from service, and the students at Boise Junior College who remain in town for the holidays.

Mrs. Meredith Groves, secretary of Student Work, helps Miss Marilyn Poindexter out of her coat at the annual open house. The other students are Bob Woodl *left*, and Miss Pat Fowler, *right*.

Religion in American Life

By KARL K. QUIMBY

The annual emphasis on Religion in American Life comes in November each year. This year it will have as its slogan, "Build a stronger, richer life —worship together this week."

The emphasis is twofold—on spiritual strength, and worshiping together. The appeal is to the entire family, as seen in the illustration. President Eisenhower has said, "The strength of the nation is in its religious faith."

This emphasis will be echoed across the nation in November by radio, television, car and bus cards, attractive outdoor posters, and through newspapers and magazines. The movement is backed by churches, synagogues, and a National Laymen's Committee. The Methodist Church is deeply interested and pays its full share in the expense. Hence, the movement is our very own.

The widest possible participation is urged for November.

Dr. Ralph Stoody, director of Methodist Information, *left*, and Dr. Karl Quimby secretary of Missionary Education of the Joint Section of Education and Cultivation, are highly pleased with the poster shown by Earl Pleasant, director of publicity for Religion in American Life.

Summer Experiences

By BEVERLY CHAIN

Miss Beverly Chain of Dayton, Ohio, is a three-year missionary serving in Brazil. Trained in journalism and public relations, she has written for various Methodist periodicals in both the United States and Brazil.

BRAZIL is a country of beautiful scenery and almost unbelievable development and gress. Yet it is a land of consts. Along with its wealth of ural resources, its expansion and wth, it has problems. Some of m are human problems. Stories homes without plumbing, stories disease and high infant mortal- of crowded schools where three dren sit at a single desk—these the stories that Methodist Insti- e girls tell as they come in from ir summer as missionaries.

The Methodist Institute is in São ilo, Brazil, and from this school, nission project of the Woman's vision of Christian Service, ined Brazilian girls go out to p their people.

n December, which is summer ation here, Izabel and Clarice, a zilian of Japanese descent, put ir books in one bundle and their hes in another and set off for interior town of Jerico. They traveled by train, then jeep, and then on horseback to reach the almost inaccessible little mountain town, but it was worth the effort, for they knew they were needed.

First, the girls rode through the area on horseback inviting the children to a vacation church school they intended to set up. Then they began holding worship services, one speaking at night and the other in the morning. They worked with the women of the church and the young people. When the pastor's wife went to conference with him, they took charge of the pastor's house, cooking, cleaning, and washing for the little family left at home.

Two girls of the Methodist Institute, a Woman's Division project in Sao Paulo, Brazil, pause at the door for a last-minute check of parcels and a good-by to the staff before they leave for a summer of missionary work in the interior of Brazil.

Missionaries had visited Jerico before them, and everywhere these girls could see the difference Christianity was making. In the homes where the people had accepted Christ, the family sat down at the table together and said grace before meals. The house itself was clean; the people had more personal pride.

But in the houses where Christ was not known, the occupants grabbed their meals from black, greasy pots and ate standing in the dooryard. Everything about their house and their persons was unkempt.

It was these latter people with whom Izabel and Clarice worked. And they used all their training in handwork, gardening, housework, Sunday-school teaching, and their classwork in Bible and religious education. Added to this schooling was their own belief in God and devotion to His service.

Their training, their love, their faith, and their enthusiasm brought results. This was true of all twenty-four of the young religious education majors from the Institute. From humble backgrounds, attending school on scholarships and in clothes people had given them, their faces glowed as they told each other of the summer dedicated to serving Christ. In spite of their own material poverty, they were rich in spirit. Of this they had given freely.

s Joy Little of Denver, North Carolina, a three-r missionary distributes powdered milk and butter n the United States to children who come on day afternoons for church-school classes.

Use Your Imagination

By JEAN B. ROTHE

WHEN I read Norman Vincent Peale's talk about the men who carried marbles as a reminder to pray whenever they put their hands into their pockets, I wished I, too, had deep pockets as men do, so I could utilize the idea. Now I no longer think pockets are necessary. We have the equipment with us all the time to remind us to pray, to get rid of ideas and emotions that hinder, and to hold tight to the things that help.

As homemakers we use our imaginations. We would not serve a dinner of halibut, white potatoes, and cauliflower. We would think of color, and have salmon and green peas with white potatoes. In the spiritual life, too, imagination will help us. Gestures are aids to prayer —we bow our heads, fold our hands, sometimes kneel. We listen to great hymns to create the devotional mood.

In an article which appeared in the December, 1955, issue of THE METHODIST WOMAN, I mentioned resentments and how we might get rid of them by putting some object that reminded us of each resentment in a wastebasket. Now I would suggest that we rid ourselves of resentment before it is big enough to put into a basket.

Just pretend that irritating thing that has happened is only a pinch of cream of tartar—it comes to mind because it is sour. Hold it momentarily between your thumb and forefinger and quickly sift it onto the floor. If the resentment isn't all gone, repeat the gesture. You will be surprised how it helps. Try it immediately when irritations come. And you can add a pinch, or handful, of sugar to the situation, depending on how much is needed! Too many people let a resentment grow from a tiny beginning until it is so big it obscures the good things of life. We are told that harmful emotions eventually cause deep-seated physical harm.

There are other ways of shedding resentments so they do not seethe within us. When an objectionable advertisement comes over the radio and TV, I sing a hymn, if I am alone, until the commercial is over. This minimizes the possibility of some unwelcome jingle running through my head. It gives me a fine Christian thought as a substitute.

Some of us clutch so tightly to some idea that we get tense and worried trying to carry through the plan we have made. We bend every effort trying to make something turn out the way we planned.

Why not open the hand and show God the plan, and see if He wouldn't make some change in it? He, the Master Guide, can read the map better than we can. Just say, "Lord, show me your way, if this isn't what you want," and He will show you the way to go.

We waste time turning down the wrong roads simply because we do not know the way and have not turned to God. We have not sufficient vision to see the way co pletely. Do this, not just on the l plans, but on all the little pla too—turn palms upward and ke hands open every once in a wh for God to approve your plan. will succeed much better if we a not tense and do not feel that are working alone.

And do you ever try, when thi go wrong and it seems you ha nothing to be thankful for, singi the Doxology? You will be su prised at the lift it will give you, praise God even in the midst adversities.

In praying in a group or alo do you sometimes find you are n concentrating? Then try turni both palms upward as each requ or thank-you prayer is given, a then turn the hands over as ea thought is completed; then aga turn the hands upward ready to fill them with whatever is to taken before God.

If any problems repeat the selves try these dramatic metho again to clear the thinking. As D Frank Laubach has said: "If y fail, begin over instantly."

To attain God's presence in that we do takes practice, but it the most wonderful gift we c have—the Peace of His Presence.

Christmas Cards

These beautiful cards, which are mentioned on page 15 of the October issue, are available from the Committ on World Literacy and Christian L erature, Room 1031, 156 Fifth A nue, New York 10, New York. T Woman's Division is one of the operating agencies in this work.

She Recruited Herself

By NADINE SIMPSON

rs. Nadine Callahan Simpson is the of Dr. Robert Simpson. Both are g to Mozambique as Methodist onaries, but will spend two years ortugal, where Dr. Simpson will tropical medicine. Mrs. Simp- a master's degree graduate of the cuse University School of Journal- worked four years in the Chicago e of Methodist Information and written for various Methodist pub- ons.

A SECRETARY of Missionary Personnel who became her own recruit is Mrs. ene M. Riel, of Dayton, Ohio. il 1953, Mrs. Riel was secretary Missionary Personnel for the th Central Jurisdiction Wom- Society of Christian Service, one of the many positions in rch work which she has held.

art of her job at that time was nterest women's groups in find- suitable candidates for mission- work and encouraging them to ly for mission service. When own husband, a dentist, sug- ed that he and his wife do some sionary work, Mrs. Riel could say, "Do you really mean it? rtainly know the people to write f you do."

hat was in the fall of 1955. "I te to the Board of Missions in ber," said Mrs. Riel. "We re- ed a letter from Dr. M. O. Wil- s right away and since Janu- we've really been on our way!"

ugene and Alice Riel are not ting their married life together he mission field because they e already lived for over thirty rs in and around Dayton, Ohio. their influence in mission work been almost continuous ever e their marriage.

on after they were married, began to tithe their income. pite several years of illness and arrival of two children, they inued to tithe. As Dr. Riel's al practice grew, they began to money abroad for student larships.

Mrs. Eugene Riel

"Our boy, Gene, was raised on missionary stories," says Mrs. Riel. "It was our dream and his that he would become a medical missionary." Meanwhile, both the Riels were active in their church.

"We have always felt that the Bible verse, 'Everyone to whom much is given, of him will much be required,'[1] held especially true for us," said Mrs. Riel.

After recovering from a recent serious illness, Dr. Riel said one night to his wife, "I'd like to do something for humanity."

"But you have been, all these years, with your dental work," Mrs. Riel replied.

"But I want to do something as a volunteer. How about going to a mission field?"

They outlined their qualifications to the board, asking if they could be of value for a short term of service. Soon they were offered an opportunity to work at Clara Swain Hospital in Bareilly, India, for two years. While her husband operates the dental clinic, Mrs. Riel hopes to do occupational therapy in the hospital, particularly with the tubercular patients.

"We have always tried to visit mission stations wherever possible," said Mrs. Riel. "And one of my dreams as a young girl was to visit the Clara Swain Hospital in Bareilly."

Mrs. Riel is leaving behind her a distinguished record of service as a leader in the Dayton community. She was national president of the Auxiliaries to Goodwill Industries of America, Inc., until last fall. She has also been president of United Church Women of Greater Dayton, the Dayton branch of the American Association of University Women, and the Dayton chapter of Goodwill auxiliaries.

Why does a couple who have their roots so deep in community life go to the mission field? For the Riels, the reason is simple. It is one more way they can offer themselves to their Lord.

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[1] Luke 12:48 (RSV).

CONFERENCE ON MISSIONS

Date: **March 3-7, 1957**

Place: **The Inn, Buck Hill Falls, Pennsylvania**

Purpose: **To foster the knowledge and the expansion of the missionary enterprise around the world.**

1. To interpret the background and philosophy of missions in 1957.

2. To interpret the relation of world missions to the ecumenical church.

3. To interpret the program of the Woman's Division around the world in terms of local relationships and responsibilities.

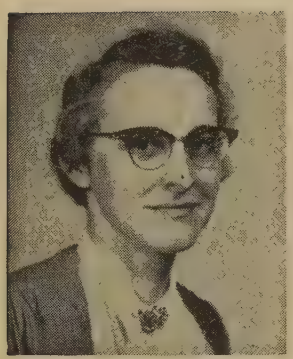
Pattern of attendance:

Jurisdiction secretaries of Missionary Education
Jurisdiction secretaries of Missionary Service in Home Fields
Jurisdiction secretaries of Missionary Service in Foreign Fields
Jurisdiction secretaries of Missionary Personnel
Jurisdiction secretaries of Christian Social Relations
Jurisdiction secretaries of Wesleyan Service Guild
Jurisdiction vice-presidents
Two district officers from each jurisdiction
One local officer from each jurisdiction
Conference secretaries of Missionary Education

Needed! Missionaries

By J. MARGUERITE TWINEM, *Secretary of Missionary Personnel*

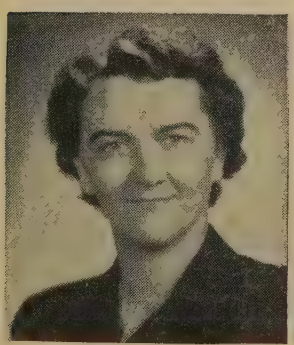
The commission to every Methodist church is to proclaim the gospel of Jesus Christ and to maintain and encourage the flow of dedicated men and women into missionary service. Who will be answering the call to be a missionary in your church? Approximately 350 young men and women sailed as newly commissioned missionaries of The Methodist Church between 1952 and 1956. As we face this new quadrennium, the Woman's Division of Christian Service calls for one hundred young women to go each year into the work of the Department of Work in Foreign Fields. Do *you* know the need?



Roberta Rice
Nebraska to Korea

Doctors Are Needed!

Dr. Roberta Rice in Korea and Dr. Jean Cate Tarwater in India are th most recent of our newly commissioned doctors to sail. Dr. Rice is very interested in the Severance Medical College in Seoul and will be available as an instructo Dr. Barbara Moss, who has been in Korea two years working with Korea doctors in the Inchon Hospital, puts much emphasis on preventive medicine an is fighting tuberculosis, which is so prevalent. Missionary doctors visit villag within reach of the hospital car, holding meetings to give instruction about th nature of the most common diseases of the area and to show ways of avoidin constant reinfection. In many areas mobile units are equipped for medical ser ices and with audio-visual aids for evangelistic work. Today, in the name Christ, thousands are being made well through the facilities of the twenty-seve hospitals and the many clinics and leprosaria supported by The Methodi Church abroad. The staff and doctors serve as a channel through which God ca work His ministry of healing. The appeal for more doctors is urgent.



Dorothy O'Neal
Virginia to Congo Belge

Nurses Are Needed!

Three of our new nurses, Dorothy O'Neal in the Congo, Marian Kingsley Korea, and Jean Bagnall in Pakistan, are finding that there is no professi better suited to "live" Christ's message than nursing. There is no limit to t opportunities for quiet, personal talks between nurse and patient or the frien of patients, in which something of Christian light and truth can be shared. T nurse, whose life is vitally oriented to God, will radiate her faith. Of course th is true for all missionaries whether filling teeth, training laboratory technicia working in public health, occupational therapy, physical therapy, in a psychiat counseling center, or as an anesthetist or hospital dietitian. The center of t Christian program, the heart of its motivation, is not a philosophy but a Pers Two thousand years after Jesus said, "Go heal," India averages only about o nurse to 70,000 people. The nurse-training schools in twelve different countr urgently need well-trained, experienced nurses.

Methodist Prints by Reynold Rickarby

Rosalie Jenkins
Maryland to Brazil

Christian Educators Are Needed!

Rosalie Jenkins, with a master's degree in Christian education and excelle experience as a director in that field, writes from Brazil: "My teaching th semester is all in Portuguese. The New Testament course continues, and t girls show a wonderful interest in this man named Paul. They are doing so oral reporting, and are apparently enjoying the democratic process. Also, becau of popular demand, I am teaching two courses in Christian education as electiv for girls interested in church work. One is a general course on the educatio work of the local church, and the other is on Christian recreation. Our wo through the school-wide Christian education committee is growing because new insight and projects. Recently tentative plans were made to hold a confe ence with the Protestant teachers here to discuss the role and responsibility these important persons in our school. It is very exciting to be in this kind creative work." Where are the youth to respond to the call and demands of su service as this?

ral Socio-Evangelistic Workers Are Needed!

Dana Tyson, after a year of study at Scarritt College in rural sociology and istian education, sailed for the Philippine Islands. Her first six months were it in language study in Manila. Her appointment, as read by Bishop Jose encia, is Missionary of Northwest Conference and Mindanao Provisional ference. Her first job will be to attend the district institutes for the training vorkers for vacation Bible schools. The deaconesses, graduates of Harris coness Training School in Manila, do much of this training. Dana gives rance examinations for the Harris candidates as she travels in the different ricts. There are also institutes to train the volunteer workers of the rural rches. The rural missionary has opportunities to preach, and to strengthen total program of the church in many ways. This type of work in the Philip-es, Borneo, Malaya, Japan, Liberia, Bolivia, India, and many other countries ost interesting and challenging. To work and to worship with such enthusi-c people, to visit and to stay often in their homes, to help them make plans, to share in their sorrows and joys bring real satisfaction.

Dana Tyson
North Carolina to Philippines

icators Are Needed!

Thelma Cooley, a former teacher of Spanish in Indianapolis, now teaches glish in Crandon Institute in Montevideo, Uruguay. Most of the 1,200 pupils n primary grades through junior college are from Montevideo. The curriculum he secondary school offers a well-rounded liberal arts education. The junior ege prepares teachers and commercial secretaries. The administration and the ching of certain courses, such as English and home economics, are in the ds of seven missionaries. The other sixty-odd faculty members are Uru-yans. Thelma writes that their problems are quite typical of those in any ool in the States: improving instruction, providing the right kind of guidance, king available those well-rounded experiences necessary for children growing adulthood. Only a small group of the students is Protestant. Many are ring the Christian gospel for the first time. Others, dissatisfied with being istian in name only, want to make their faith a way of life.

The missionary teacher is a witness to the power of Christ. The church sends forth not to transform the world, but to proclaim that in Christ God *is* recon-ng the world unto Himself. Pray that young people with a contagious Christian ness will answer, "Here am I. Send me."

Thelma Cooley
Indiana to Uruguay

ssionaries Are Needed!

You know the need, but to confront youth and their parents with the challenge missionary service you must also know the financial undergirding given such rkers by The Methodist Church.

Colleen Gilmore, now serving in India, shares with you her own experience arding the financial arrangements of the Woman's Division of Christian vice for missionaries living in other countries. She writes, "First of all, we st compare salaries at home and abroad with standards at home and abroad. art from salary there are a number of considerations to keep in mind—the rd's provision for medical assistance, the excellent care available through sion hospitals and personnel, outfit allowances, and educational grant. The sion plan and Social Security provision after retirement should not be over-ked. I have found that the question often has not been one of missionaries ring too little but of having too much in comparison with national colleagues. the face of the dire poverty of India's millions, for instance, the desire for terial possessions is much less than in America where we are constantly con-nted with high-powered advertising schemes and an overabundance of gadgets.

"Personally, I feel the most important questions for a young person consider-full-time Christian service are, 'Is this what God would have me do? Can I t serve His purpose by engaging in this service?' When we do His will, we face with our own resources plus His, and His purposes cannot fail."

Methodist Prints by Reynold Rickarby

Colleen Gilmore
Mississippi to India

Therefore, let us say to the youth of our Methodist urch—"Missionaries are needed! If the compulsion n within and the challenge from without drive you into work of the church, God will stretch your capacities, pen your spiritual resources, widen your horizon, and enrich every area of your life as you allow yourself to be a 'boundary crosser' and a channel for Him to reveal Himself. It is a joyous task: proclaiming the Good News of Jesus Christ and, in His Spirit, ministering to the needs of men. You may have a part in it."

EDUCATIONAL PURPOSES FULFILLED

By MRS. ARVILLE W. GILMORE, *Vice-President, New England Southern Conference*

OPENING HYMN: "O Master, Let Me Walk With Thee" (No. 259, *The Methodist Hymnal.*)

MEDITATION:

One day when Jesus was teaching the people and explaining the kingdom of God to them, He used the miracle of the growth of leaven as an illustration. He said, "To what shall I compare the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till it was all leavened." (Luke 13:21)

This teaching explains clearly the function of the schools and colleges which we support through our Woman's Division of Christian Service. Like the leaven placed in the meal, the purpose of the educational work is to transform life. This transformation takes place over and over again as the leaven of the love and truth of Jesus is implanted in the heart and mind of a child, or a young person, or a college student. But the transformation does not stop when one life has been changed. That changed life becomes leaven to a whole community, then a changed community becomes leaven for a nation. And transformed communities and nations are the leaven which will one day transform this chaotic world of ours into the kind of world Jesus was talking about when He said, "The kingdom of God is like leaven which a woman took and hid in three measures of meal, till it was all leavened." (Matthew 13:3)

HYMN: "Lord, Speak to Me" (No. 460, *The Methodist Hymnal*).

PRAYER

PROGRAM: *Given by a panel of four women. Leading questions for the moderator are given here: use references to amplify talks for panel members. Display Goal Chart.*

MODERATOR: (*Read goal three from* THE METHODIST WOMAN, *June, 1956, pp. 22, 31-32 and briefly review article* "Our Educational Institutions," *pp. 32, 33 in this issue.*) I like the thought which our worship leader expressed, that the purpose of our educational institutions is to transform life. I wonder how well they are really doing that on the three levels she mentioned: transforming lives of individuals, of communities or nations, and of the world as a whole. Let us examine our schools with this in mind. Shall we think first about the transformed life of one person? When I read in the *Fifteenth Annual Report* (page 124) that Rev. Pierre Shaumba is now a student at Paine College, I was reminded of his thrilling story. Do you remember it, Mary?

MARY: Yes. (WORLD OUTLOOK, October, 1954, pp. 15-18; THE METHODIST WOMAN, July-August, p. 14.) (Alternate story: Miss Natividad, THE METHODIST WOMAN, January, 1956, pp. 12, 13.)

MODERATOR: That is an excellent illustration of how Christian schools transform the life of one individual person. I'm sure you could all add examples. Can you think of an instance in which our schools transformed—or helped to transform—a community?

AGNES: Oh, yes. (THE METHODIST WOMAN, March, 1956, page 9.)

BETTY: Before we leave this point, there is one more thing I think should be said. Christian education has transformed the status of women in Korea, and so, of course, of the whole nation. (THE METHODIST WOMAN, April, 1956, pages 10, 11.)

MODERATOR: Perhaps you will think our third question is even harder than the first two. Are Christian schools and colleges helping to transform our world of chaos into a more Christian world?

MARY: Yes, they are. I have just read a new pamphlet, "Training Women Leaders in Southeast Asia."* *(Comment on schools.)* Then, too, I am tremendously impressed by the work we are doing through Scarritt College, Nashville, Tennessee. Did you know that 53 per cent of all our commissioned workers in the Woman's Division are former students at Scarritt? (THE METHODIST WOMAN: May, 1956, p. 22; February, 1956, pp. 4, 5.)

MODERATOR: As leaders like Miss Tamba go out into all the nations of the world, I'm sure the leaven of their Christian lives and ideals is working to make a better world. Remember also our schools in the twenty-nine other nations where our Division is at work. They are providing leaven, too. But there is yet another way in which our educational work is helping to transform our troubled world. Do any of you remember our newest project in education?

AGNES: Yes, the *Protestant Foundation for International Students* at . . . (*Sixteenth Annual Report,* p. 81; WORLD OUTLOOK, September, 1955, pp. 32, 33).

MODERATOR: Summarizing, then, we have found that our schools are achieving their purpose: they do transform life for individuals, for communities and nations; and they are helping mightily in building a more Christian world. Isn't this the purpose of the entire church?

BETTY: Of course it is! That's what I like about the Woman's Society. Its work is not something separate and apart from the church. Its work is the work of the church.

QUIZ:

A B C Quiz: Identify, name, locate, or explain:

1. Action Project, Youth Fall
2. Attractive gifts for Christmas
3. "Always a challenging work."
4. "Authorized and legitimate claim."
5. Belgian Congo nurse
6. Blind men received diplomas
7. Bible verses for every situation
8. *Christians Stand Guard*
9. Chairmen for 1952-1956
10. Conference on Missions
11. Christian's heritage
12. Centennial

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 60 cents.

Meditation on Prayer

By ELAINE RYDER

)N HIS *Idylls of the King,* Tennyson said,

'More things are wrought by prayer
Than this world dreams of."

Prayer is not informing God of nething He does not already ow, or pleading with Him to ange His mind. Prayer is the ening of the soul to God so that e can speak to us.

There are different kinds of ayer, and different uses of prayer. e must not think of it as a formal rrespondence with a distant per-, but rather a conversation with meone. Because God is with us vays.

Think of the many times during e day we could pray—just a ort prayer, maybe a matter of conds, to keep us close to God. hile we are dressing, or fixing a eal—while we are doing our ores. Women have so much time pray. In the daily routine we do many things that require no ought such as ironing, vacuuming, shing dishes, making beds. God always ready to listen. Prayer is tting oneself at the disposal of od. Perhaps when we feel the ed to pray, it is because God nts to work through us.

If we pray frequently, we are oser to God and more able to do s bidding. Forty-seven times in e Gospel of John, Jesus said He s under God's orders, and that e never did anything, never said ything, until His Father gave the mmand. But He was listening ery moment of the day. In John :15, Jesus said, "For I have given u an example, that you also ould do as I have done. . . ." We e told over and over that we are e children of God. If Jesus would t do anything or say anything thout first listening to God, ould not we keep ourselves in ne with God through prayer?

The highest form of communion is not asking God for things for ourselves, but letting Him flow down through us, out over the world, in endless benediction. So many times in today's world, we feel there is little we can do to right any part of it. But we can all pray —for the leaders of our country and the leaders of all the other countries of the world. You may think, if prayers can save the world, why have not the prayers of the devout done it already? As Frank Laubach put it, "Their prayers have been a trickle when we needed a river."

William E. Sangster, the famous Wesleyan preacher of London, tells of watching the pigeons foraging on the streets of the city, under the wheels of trucks, taxies, and lorries. "They never seem to be in the least disturbed," he said. "Dogs do not frighten them, and small boys hold no terrors for them. The trucks never hurt them, and the taxis never put them in jeopardy. *They know they have wings.*" The Christian who lives by faith and knows how to pray "has wings." They can lift him out of danger.

There are prayers for all our needs. If we have done wrong, we can ask God's forgiveness. When we think of sin, we may think of those in the Ten Commandments, but there are others that are just as deadly, and far more subtle. Self-love, self-righteousness, self-seeking, the will to power and prestige, unkindness, anger and vindictiveness, irresponsibility, complacency before the suffering world, willful narrowing of vision to the interests of one's own family, community, race, or nation are among the major sins of most people. Through earnest prayer, we can be forgiven these sins, and try to eliminate them from our lives. With God's help, this is possible.

Through prayer, we can ask God for help, both morally and spiritually. Think of the words we use when we ask for this help in our prayers—guard, defend, deliver, protect, strengthen, bless, comfort, guide, direct. We ask God to give us the wisdom and strength to meet His high demands.

There are times when we pray for material goods. When Jesus taught us to pray, "Give us this day our daily bread," there is no good reason to think that He meant spiritual bread alone. Daily bread means daily sustenance and provision for the body as well as the soul. Jesus also tells us that our heavenly Father "knoweth that (we) have need of all these things." So if there is a deep-seated need it is fitting that such need be expressed before God in prayer. However, we cannot expect God to answer prayers that would not be in keeping with His way. That is why we need to pray as Jesus did in the garden, "My Father, if it is possible." So if we are not sure, we can pray in humble trust and leave with God the boundaries of possibility.

We can pray for others, for family, friends, even for our statesmen and world leaders. Intercessory prayer is important; much of our Christian faith centers here. It is important because of what it stirs the person praying to do, to feel, or to be, in relation to the person for whom prayer is offered. If a person knows he is being prayed for by someone in sympathy with him and his need, this knowledge is a source of support. Prayer adds richness to human fellowship.

Intercessory prayer means that when we pray God does something that would not otherwise be done. The outpouring of God's spirit comes in greater measure when we pray.

The Woman's Society of La-Grange, Illinois, has an annual breakfast for Marcy Center. This year the program included this meditation, the film on Marcy, "Heart of the Neighborhood" and a talk by Mrs. A. O. Aldrich, a former member of the Woman's Division. Mrs. Ryder found her material in the writings of Dr. Frank Laubach and Dr. Georgia Harkness.

Youth in a Responsible Society . . .

A PAGEANT OUTLINE

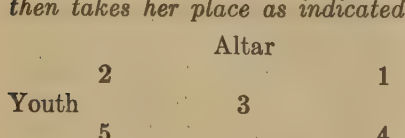
By RACHEL S. WATERS

This is the framework of a pageant to be used as part of the study course on *Youth in a Responsible Society—A Christian's Concern*, or in a special program, high-lighting the course. The framework was written by Mrs. Barber L. Waters for use in her class in the Genesee Conference School of Missions and Christian Service. Members of the class chose parts as listed, representing positive and negative forces in youth life; then each one created (wrote, costumed, and acted) her part. Any group can use this framework in the same way, adding more characters if desired, using material found in the textbook or in *1,000,000 Delinquents* by Benjamin Fine. (World Publishing Company, 1955.)

SETTING: *Large picture of Sallman's "Head of Christ" in back; altar in front of picture with open Bible and candles; globe at left front; stool for Youth out on left side.*

LEADER: This is the story of Youth, Youth walking along the road of life, eager, yearning for what life can give, yet a bit fearful because of immaturity. Around Youth is society, sometimes an indifferent society whose members will neglect, or use, or exploit Youth. First, let us meet some of the negative forces in such a society, which contribute to youth delinquency.

While the Leader *speaks,* Youth *enters and pantomimes her part, looking eagerly about as she walks across the stage. Finally she sits on a stool at the left. Enter* Negative Forces *one by one. Each goes to the center of the stage, tells about herself and her effect on* Youth, *then takes her place as indicated:*

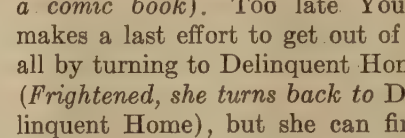


1. Delinquent Home
2. Lack of Fundamental Good
3. Gang
4. Social Pressure
5. Obscene Literature or Comics

LEADER: When Youth is nurtured by Delinquent Home (Youth *crosses to* Delinquent Home, *who acts indifferent*) and finds a lack of constructive activity (*she turns to* Lack of Fundamental Good), she soon falls in with Gang (Gang *meets her in the center of stage and shows her the* Gang *uniform and whispers secrets to her*), which leads her to Social Pressure (Social Pressure *gives* Youth *a wine glass* and Obscene Literature *gives her a comic book*). Too late Youth makes a last effort to get out of it all by turning to Delinquent Home (*Frightened, she turns back to* Delinquent Home), but she can find no help there. She becomes bitter, sullen, and wants to get even with this kind of society. (Youth *returns to her stool and sits there, staring ahead of her.* Negative Forces *leave the platform.*)

LEADER: But there is another kind of society in the world today—a responsible society. Shall we see what the positive forces in responsible society can do for Youth?

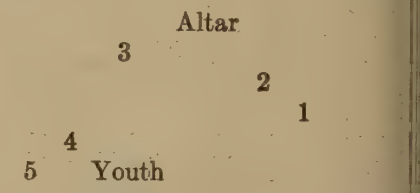
Enter Positive Forces, *one by one, each speaking from center stage and then taking her place as indicated:*



1. Good Mother
2. Community
3. Church
4. Friend
5. Friendly World

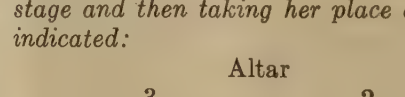
LEADER: In this kind of society Good Mother loves Youth and gives her security and a sense of belonging. (Youth *goes to* Mother, *who puts arm around* Youth, *arranges her curls, and ties a sash around her waist*); the Church points her to God and His way of life (Church *gives* Youth *the Bible*); Community surrounds her with good schools, laws beamed to her well-being and wholesome social life (Community *approaches* Youth *with outstretched arms*); Friend takes her by the hand and leads her out to adventure in a Friendly World (Friend *leads her to* Friendly World, *who stands beside a globe of the world, which she lights, as the girls approach.*)

Group forms a tableau. Friendly World *points with hand on globe to foreign lands; girls look on; other members of group stand at short distance watching.*



Numbered as above in previous tableau.

Soloist *sings first stanza of* "This Is My Father's World." *Pianist plays last line of stanza as second tableau is formed as indicated:*



Numbered as in previous tableau.

Church *and* Community *stand at either side of the altar,* Church *with hands lifted in prayer.* Youth *and* Friend *kneel, looking up at the picture of Christ in background.* Good Mother *kneels beside* Youth *with her arm about* Youth's *shoulders.* Friendly World *looks on from side. Spotlight is on picture of head of Christ in background, behind altar.* Soloist *sings last stanza of* "This Is My Father's World."

LEADER: Are you a part of this responsible society? Will you help Youth to become a fine Christian citizen?

Information and Action

ear Friends:

As this letter is written the oman's Division of Christian vice has just completed its or- ization for the new quadren- m. The October issue of THE ETHODIST WOMAN carried the pic- es of the thirty-six members cted last summer by their juris- tions. You will want to check pages of this issue to acquaint urself with new chairmen and mmittees of the Woman's Di- ion.

We are sure you will be glad to introduced to the members as- ned to the Department of Chris- n Social Relations for this new drennium. Undoubtedly you ow many of them. Some have n members of the department ore. It is possible that you have the others through conference jurisdiction relationships. All hem were elected because mem- s of Woman's Societies and Wes- an Service Guilds across the ion placed their names in nomi- ion through the channels of the ference and jurisdiction. Now ry member is responsible to all us over the nation as programs planned and recommendations made.

The new chairman of the De- tment of Christian Social Re- ons is Mrs. A. R. Henry from nomonie, Wisconsin. She has ved as conference secretary of istian Social Relations, juris- ion secretary of Christian Social ations, and has been a member he Woman's Division and this artment for the past eight years. ring the 1952-1956 quadrennium was chairman of the depart- nt's special Committee on Tech- ues and so brings a rich back- und of experience and under- nding to this important place of responsibility. In these days of grave national and world tensions her great wisdom, courage and sensitivity will be on constant call. As you know, Mrs. Henry succeeds Mrs. J. Fount Tillman (new President of the Woman's Division) as chairman of the department.

The recording secretary of the department is Mrs. Wallace N. Streeter of Washington, D. C. She has been active in the field of Christian Social Relations for many years and will give significant leadership to the department in the years ahead.

Mrs. Ralph T. Wilson, Sr., of Laurens, South Carolina, is the new chairman of the Committee on Emphases. She has served with courage and understanding as conference and jurisdiction secretary of Christian Social Relations in her Southeasten Jurisdiction during years when great skill and commitment were in constant demand. She comes to this important task at a crucial time in history.

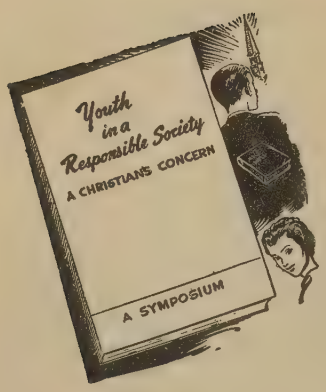
Mrs. J. Russell Henderson of Little Rock, Arkansas was elected as chairman of the department's Committee on Techniques for Action. She brings an unusual measure of creative skill, vision, and experience that will make her leadership timely and effective in this important phase of the department's responsibility. Throughout her years of service as conference and jurisdiction secretary of Christian Social Relations, and conference president, she worked with great courage and understanding of world needs and opportunities.

Every other member of the department begins her work with a rich background of experience and great dedication to our common task in these days. Space permits only a "calling of the roll" of other department members. They are Mrs. H. B. Trimble, Atlanta, Georgia; Mrs. W. N. Rivers, Washington, D. C.; Mrs. J. Ernest Wilkins, Washington, D. C.; Mrs. T. Otto Nall, Evanston, Illinois; Mrs. Frank Greathouse, Rogers, New Mexico; Mrs. Walter Eichinger, Seattle, Washington; Mrs. G. Albin Dahlquist, Providence, Rhode Island; Mrs. Alvin B. Pfeiffer, Aurora, Illinois; Mrs. Harold L. Soulen, Hutchinson, Kansas; Mrs. Frank I. Hollingsworth, Denver, Colorado.

In addition to the above persons the Woman's Division assigned three of the men members of the Division to this department. (During the past four years four men and six bishops have been regular members of the Woman's Division. Two bishops and two ministers were assigned to this department and they gave faithful and constructive leadership.) The men members are as follows: Mr. William E. Sander, layman from Seattle, Washington; Rev. Merrill C. Johnson from Newburgh, New York; and Bishop Edgar A. Love, Baltimore Area.

You will note from this listing of the members of the Department of Christian Social Relations that every jurisdiction is represented on the department by two or more members. These members are charged with the responsibility of recommending to the entire Woman's Division policies and programs that will most effectively carry out the purpose of the department at a period in our world's history when Christians have great responsibility and even greater opportunity to speak and act with courage and wisdom in the Spirit of Christ.

Sincerely yours,
Thelma Stevens
Margaret R. Bender
Ethel L. Watkins



Youth in a Responsible Society[1]

By MARGARET R. BENDER

"IN A.D. 2,000 the leadership of the world will be in the hands of children and youth now being born, nurtured, or educated. As we sow so also shall we reap." These opening sentences of the Woman's Division study text, *Youth in a Responsible Society,—A Christian's Concern,* point up, in a dramatic way, the possibilities. Is it a matter of personal concern to us whether despair and disillusionment are written on the faces of young boys in Japan? Will the pressing need of educated youth in India to find employment that seems worth while to them mean anything in the future history of the United States? Will the problems of youth in Africa, too abruptly separated from the cushioning effect of their traditional family pattern of living, change the world picture tomorrow? These are questions that citizens of the United States must begin to consider. During the last year, in our Workshops on World Understanding, we have been facing the fact that not only are the solutions of problems besetting us of importance to the rest of the world, but also the finding of solutions for the problems of other parts of the world is of equal importance to us. Now as we prepare for the study of *Youth in a Responsible Society,* it is important that we face the situation in which youth in the world finds itself.

One thing which must be faced first is the fact that although youth the world over has the same basic needs, hopes, and fears, the problems related to these needs and emotions are different. The United Nations research into juvenile delinquency in many parts of the world has made it clear that the kind of emotional tensions, aggressiveness, excessive fearfulness, and the personality which is completely incapable of feeling normal affection do not exist to any significant extent among juvenile delinquents or near-delinquents in parts of the world other than North America and Western Europe. The reason for this seems to be that the family system where the child is constantly in the presence of some member of a large family protects him from the possibility of feeling alone, rejected, or abandoned even when one or both parents die.

This fact probably holds some significant help for us as we try to deal with our problems of child welfare and delinquency in this country. It is certain, however, to have even greater significance as we look at the problems of other parts of the world where the impact of Western culture and economics are threatening to destroy the traditional family system. What must be done to make it possible for these countries to slough off the burdens of poverty, ignorance, and disease without losing the stabilizing values of traditional systems?

Another difference in the way the basic needs of youth form varying patterns in different parts of the world has a bearing on the degree to which it is presently possible to see ways of meeting those needs. For example, the boy in Centertown, U.S.A., and the boy in Bangkok, Thailand, have essentially the same list of primary wants—they wish to feel wanted, needed, and valued. They want food and clothing, and they want an education and a future with a job in it. Both are frustrated by the thought that the realization of these desires may be denied by wars or militarization.

The boy in Centertown has, for the most part, a fairly good chan of realizing these aims. True, in tragically large number of cas the boy in Centertown cann achieve his basic need for securi and the feeling of belonging becau of such factors as broken home poor parental education, segreg tion and prejudice, and alcoholis —about which we in the Unit States must show more conce than we have done heretofore. Tru also, access to education for the is sometimes made difficult b quota systems and by the ove crowding of schools. However, general the difference between t boy in Centertown and the boy Bangkok in regard to this basic li of needs is that one has a very goo chance of satisfying them and t other does not.

At this point in our considerati we should guard against relying, specific situations, upon easy ge eralities and against rushing in attempts to find easy solution Each situation must be studi carefully and in relation to oth factors. The pattern of the trag inadequacy of schools—even pr mary and secondary schools around the world, particularly the areas that we have come to ca underdeveloped, needs to be trace As you study Southeast Asia, f example, you discover the gre lack of educational opportuni among millions of youth there. T results of this lack also needs to studied. How many of the youth how many countries are satisfyi this desire for higher education b going to Communist China or Ru sia for their education we do n know, but we can be sure that t number is significant, and that t effects of this will be apparent ev before the year 2,000 which D Walter Muelder mentions in t first chapter of the text.

[1] These pages may provide useful resources discussion in connection with Chapter VI of text.

Perhaps even more significant in effect on world history than the mber leaving their countries to dy under Communist tutelage is great number staying within ir own borders and becoming couraged, frustrated, and embit-ed because of the unavailable portunities.

The effect of the lack of ordinary portunity to do a job that is rth doing and to earn, through it, ne of the comforts of a good life another potent factor of life in ny parts of the world today. is appears on many levels. In ne of the cities of India the prob-n among educated youth is that not being able to find employ-nt at the level of the education t they have worked so hard to . Many people who know India that communism finds its most tile seedbed just here. In many rts of Asia, Africa, and Latin nerica the fact that stamps hope-sness into the face of youth is certainty that he can never earn ough to provide the basic neces-es of life for the family he will nt to raise, and that "getting ead" and enjoying some of the od things of life are just impos-le dreams.

The effect of the pressure of mili-ism and piling armaments is per-os more acute among youth in ier parts of the world than it is the United States, although even re the problem is serious. The sons for this are many: the com-table cushioning of an adequate nomy; the remoteness from real ninders of the horrors of war; d the fact that, by and large, our uth have not dreamed of the ssibilities of a life where war is lawed to quite the same extent have the youth living in coun-es that are newly free and alive h unbounded optimism.

hat We Can Do About It

Obviously, this analysis of the oblems of youth in an interrelated rld is full of generalizations and s value only as the basis for fur-r study and thought. However, en such a superficial analysis does point the way to things we can do that are sure to be helpful.

1. *Conditioning our own youth to a world at peace.* This is a complicated undertaking in the light of today's new understanding of the problems of children and youth. Most of today's thinking seems to agree with the English Magistrate Henriques who, when juvenile delinquency began to make headlines in Great Britain, explained that English children were not so much depraved as deprived. Sometimes that deprivation takes the form of the physical deprivation of food, housing, and adequate medical care. Sometimes it is the lack of a community with a permissive atmosphere in which each one can feel wanted and valued and thus develop the full possibilities of his personality. Sometimes the deprivation comes in the form of rejection by parents who do not really want the child, or who are not capable of real love for him. Whatever the reason for the sense of deprivation which seems to be back of so many of the problems of youth, the community, and most especially the church and its members have a responsibility for corrective or supplementary action. This is the first step in conditioning our own youth for a peaceful world.

The second step is that of balancing the emphasis on war with a positive emphasis on peace. We need to reread the message from the Amsterdam Assembly of the World Council of Churches and accept with new determination the phrase, "to say no . . . to all who urge war as inevitable." For example, the disarmament negotiations through the United Nations have made more basic progress in the last year than has ever been made before in history, yet how much emphasis is given to this fact in the mass media which affect the thought of youth? [1] Our youth also need to understand what the church is doing about peace. [2]

The third step is to see that our young people better understand the world we live in and the people who share that tenancy with us. Exchange fellowships, contacts with foreign students, and the presence of the United Nations in our midst have made a beginning, but full advantage has not been taken of any of these possibilities. Also, we live in a nation basically ignorant of the history and geography of the rest of the world. Our standardized view of the historical world which skips from Greece and Rome to Europe, leaving out the history of more than half of the world prior to the moment when it comes under European domination, should be speedily corrected.[3]

2. *Technical assistance to meet the needs of youth in other parts of the world.* Technical assistance, especially if given as a cooperative project of many nations through the United Nations can hold one of the answers to the problems of youth. It can show a nation how to help itself to greater economic advance, thus providing the basic essentials for more people and opening up great possibilities for meaningful and remunerative employment for the youth of the country. It can help a country to develop supplementary facilities for meeting the hunger for education. The first public library in Delhi, India, which serves 2,300 readers a day, 78 per cent of whom are making their first visit to a library, is a successful example. Not only can it relieve suffering, but it can create a climate of hope and optimism.

3. *We can work harder at efforts toward disarmament and the creation of the maximum amount of effective machinery for the peaceful settlement of disputes.* Our part in this as citizens and churchmen is dual. We must constantly keep our representatives in government and at the United Nations aware of how urgent we feel this work to be. Then

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[1] For background information see: *Is Disarmament Possible?* Public Affairs pamphlet No. 235; 22 East 38th Street; 25 cents.

Turning Point Toward Peace. Current Affairs Press, 25 Vanderbilt Avenue, N. Y. C.; 50 cents.

Disarmament—the United Nations Effort. U. N. Publication No. 1956.1.6.; Columbia University Press, 2960 Broadway, N. Y. C.; 25 cents.

[2] THE METHODIST WOMAN, October, 1956, page 29. For further background get the Woman's Division leaflet, *You Are There*; 5 cents.

[3] *UNESCO Courier*, June, 1956.

we need to provide opportunities for study and information about these subjects to our churches and communities.

4. *We can work toward a national policy of better understanding among our neighbors.* Understanding our neighbors seems to some of us to become harder each month, but it is also becoming more important. Perhaps our government can make its greatest contribution to the youth of the world by having a clear and understanding policy in regard to such great facts of today's world as colonialism, emerging nations, and the wish of nations not to be aligned with, or dominated by, one side or the other.

5. *By supporting basic human rights everywhere.* The youth of the world badly need two things from the United States. The first of these is consistent support of efforts on behalf of the Universal Declaration of Human Rights and the projected Covenants on Human Rights, which advance the universal enjoyment of basic freedoms and dignity for the individual. The second is the demonstration in this country that such rights can be protected in a free society.

Discussion should be stimulating.

Another Important Tenth Anniversary

Last year the United Nations celebrated its tenth anniversary. As noted in the October issue of THE METHODIST WOMAN another important organization is completing its first decade of service in the cause of peace. The Commission of the Churches on International Affairs, popularly known as CCIA, was set up August 7, 1946, as the result of a meeting of sixty Christian statesmen, representing fifteen nations. In 1948 the commission became officially related to the World Council of Churches and to the International Missionary Council.

The United Nations has come to rely upon the commission's director, Dr. O. F. Nolde, as the world's outstanding authority on the religious aspects of human rights. C.C.I.A. enables Christians to speak to one another across the tense lines of disputes between nations. This has served the cause of peace on many occasions. The wisdom and information of its officials, its network of national commissions in twenty-nine countries, and its three hundred fifty "correspondents" in the countries whose churches are members of the parent bodies, the World Council of Churches and the International Missionary Council, have been invaluable in the slow process of building international cooperation and good will.

In thinking of this important anniversary, it is fitting that we should also pay tribute to the work of the late Dr. Walter Van Kirk, director of the Department of International Affairs of the National Council of Churches. A Methodist, he was one of the most outstanding leaders in the field of international affairs that The Methodist Church has contributed to interdenominational work. Dr. Van Kirk was active in the formation of the C.C.I.A. and served as one of the secretaries for the organizational meeting. In his position as leader in one of its larger member units, his service was wise, creative, and courageous, yet unassuming.

1956 Youth Fall Action Project

The following suggested action is an excerpt from the recommendations adopted by the Woman's Division at its Executive Committee meeting, September 1956:

In line with suggestions made in *The Guide* for the study "Youth In a Responsible Society," the attention of Methodist women is called to the Youth Fall Action Project, "Drinking and Christian Living." It is recommended that Methodist women encourage the participation of the youth of their churches in this project. Secretaries of Christian Social Relations are urged to acquaint themselves with this project and make available related materials where needed.

It is suggested that attention be called to the new film "Far From Alone" in this relationship. It may be secured from the Executive Secretary of your conference Board of Education or your conference Board of Temperance.

Other suggestions for the youth include the following:

Encourage the pastor to preach a sermon or sermons dealing with Christian concepts and the use of beverage alcohol.

Assist the pastor in planning and promoting Commitment Day.

Select leaflets on scientific and basic information about alcohol and distribute to adult classes in your church school.

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

An Individual Thanksgiving Service

CALL TO WORSHIP

"For the armies of the faithful,
Souls that passed and left no name;
For the glory that illumines
Patriot lives of deathless fame;
For our prophets and apostles,
Loyal to the living Word;
For all heroes of the Spirit,
Give we thanks to Thee, O Lord." [1]

(William P. Merrill, *The Methodist Hymnal,* No. 543, verse 3)

For the sense of fellowship across time and space, at comes with our national holidays:

For the heroic spirit of those who established the st Thanksgiving Day:

For their ideals which transcended physical hard-p and loneliness and removal from familiar sur-ndings:

For their consciousness of God uppermost, in all eir affairs:

LENT RESPONSE: Lord, grant me this spirit and s true sense of values.

For the strength of character of the thousands of splaced persons who have started a new life in this ntry, arriving without acquaintance, without ans, without knowing the language, yet starting e again and finding it good:

For those sponsors of newcomers across the land in y, town, and farm, whose belief in human rights d sense of human brotherhood has opened the door d helped these wanderers find a new security rough work for which they are trained and able:

For the words inscribed within the entrance to the atue of Liberty in New York harbor,

. . Send these, the homeless, tempest-tost, to me,
lift my lamp beside the golden door!"

For an opportunity to help in making the words a lity:

SILENT RESPONSE: Father, in a new humility, I thank Thee.

3. For the heroic spirit of those who have risked reputation and livelihood, personal safety and life itself, in the cause of present-day freedom and equality:

For those who have recognized that there is no true freedom, until all are free; that there is no true equality, until all are equal; and that the Christian Church, meaning every one of us, should lead the way in such movements:

SILENT RESPONSE: O God, make me able to pray, "I do not ask that Thou wilt keep me safe, but that Thou wilt keep me loyal."

4. For each new day that brings with it opportunity for new hope, added strength for service, a wider experience, and a deeper understanding:

For power through the grace of God to keep on growing and to contribute to the universal process of growth for all peoples everywhere,

SILENT RESPONSE: My God, I thank Thee.

[1] Permission requested.

"WE THANK THEE, LORD"

"For all the blessings of the year,
For all the friends we hold so dear,
For peace on earth both far and near,
We thank Thee, Lord.

For life and health, those common things,
Which every day and hour brings,
For home, where our affection clings,
We thank Thee, Lord.

For love of Thine which never tires,
Which all our better thought inspires,
And warms our lives with heavenly fires,
We thank Thee, Lord."

(Albert H. Hutchinson,
The Methodist Hymnal, No. 546.)

OUR EDUCATIONAL INSTITUTIONS

By MAUDE WHITE HARDIE

"By education we build the City of God."

THE General Conference thus expressed itself, as it adopted the quadrennial program for Methodism, with its emphasis on higher education. The Woman's Division of the Board of Missions placed an emphasis on higher education in its quadrennial program, by the adoption of Goal Three as one of the seven goals:

To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the church.

The total church program is emphasizing the institutions in the United States. It is entrusting a similar task for strengthening such institutions in other lands, to the central conferences in which they are located—through the assistance of the Board of Missions.

The Woman's Division does not parallel this plan at every point, for our institutions in this country and overseas obviously serve a different constituency and meet a different need from those of the church at large. Through the years we have had special responsibility for the education of girls and women. But it is fitting that in these four years we "lift up" the educational institutions of the Woman's Division at home and abroad. Such lifting up means increased familiarity with their names, locations, policies, and their place in the world mission of the Church. And by "Church" we mean not only The Methodist Church, but the world Church of whose program we are a part.

The breadth of program of the Woman's Division makes it easy to fall into a mere listing of types of work, or location of projects, when we attempt any sort of comprehensive treatment. Such lists are necessary for reference and accuracy of information, and are copied here from page 28 of the May, 1956, issue of THE METHODIST WOMAN.

Department of Work in Home Fields—Education: Nursery schools, kindergartens, grade schools, high schools, junior colleges, senior colleges, graduate school, colleges for training deaconesses, missionaries, and other lay workers, Methodist student centers, college dormitories, schools of nursing, school and college farms, leadership training centers, Shepherds' Summer School, rural libraries, English and citizenship classes, work camps.

Department of Work in Foreign Fields—Education: Preschools, kindergartens, primary, junior high and high schools, agricultural and vocational schools, teacher training schools, domestic science and homemaking courses, rural schools, student hostels, adult education, literacy program, special English classes, Bible schools, school of religious education, deaconess

Toge Fujihira, New Yor

Japanese school girl doing a chemistry experiment.

training schools, training school for Christian lay-women workers, junior colleges, colleges, universities (colleges of Liberal Arts and Science, Music and Fine Arts, Medicine, Education, Law and Political Science, Pharmacy, Agricultural Training), theological schools and colleges, seminaries, school of sacred music, language schools for missionaries, school for the blind.

The aim of Goal Three is to make certain these items live before our eyes.

There is no mention in the wording of the goal of "higher" education, as in the total church emphasis. In one sense, there is no point at which "higher" begins, for spiritual and intellectual growth, like physical growth, are continuing processes, and the early formative years are basic in their importance. Our dealing in connection with this goal will be not only with higher education, but also with secondary and grade schools.

Evaluation varies according to the cultural pattern in which an institution exists, and the especial function of life for which it prepares. Service to the community, ministry to upward growth, an ultimate contribution to the world mission of the Church—liberally construed, these are the standards for measurement, not an arbitrary scholastic degree. At the same time there is need for constant checkup, so that institutions of the Christian Church shall never be less than the best when rightly evaluated.

For any readers not familiar with our organization we might say that the work supported by the Wom-

Division of Christian Service (which work means missionary program of every local Woman's ety of Christian Service), is divided geograph-y between the Department of Work in Foreign ds and the Department of Work in Home Fields. work of these two departments is differently nized and administered.

n the foreign field, certain countries are the re-nsibility of each of the five executive secretaries. work in those countries is administered by the utive secretary of that field, whether it is educa-al, medical, social, evangelistic, or—as most work a combination of several or all. While there is no "educational" pattern for the foreign field, the onal educational policies have a bearing on the cies for the administration of private Christian ols. There is no one available combined report for educational institutions in the foreign field. We e to lift out and point up the educational institu-s in twenty-eight countries.

n the Department of Work in Home Fields, on the r hand, the allocation of responsibilities to the utive secretaries is made on the basis of the *type* ork, with one executive secretary responsible for educational institutions in the United States of erica which are maintained by the Woman's Divi-. It is true that the work of the Woman's Divi- is becoming increasingly one, as is the world in ch we live; but because of the difference in hod of administration and various other factors, nave to look separately at the educational work er the supervision of the Departments of k in Foreign and Home Fields.

he work of the Woman's Divi- overseas and at home is, for most part, work which was rn and maintained by the or-zations which joined together he time of the unification of hodism. Unexpectedly, we find work in foreign fields was ted earlier than organized work Methodist women at home.

ducational work by the Meth-t women of America for women children overseas began with tiny school opened by Isabella burn in Lucknow, India, in). Reluctance toward such ven-s was fairly universal, though always so forthrightly voiced y the Hindu father approached Miss Thoburn: "Yes, I'll send daughter. And I'll send my too. You can teach them to-er." Less than a century later, life of today's India is being eptibly influenced by women have graduated from the col-lege which is the outgrowth of that first little school. Not only in religious circles but in politics, in social action, in all forward movements, the ever-widening circles of educated women from this and other institutions make themselves felt. This same process goes on in other lands.

In the home field, it was through the channel of education that the first organized work along missionary lines was started by Methodist women. This had its beginnings in 1880, in Negro work in Atlanta, Georgia. Here, as it was overseas, the small beginning for a needy group has increased to a program for all races which maintains, or cooperates in, institutions on college or junior college level in Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Tennessee, Texas, and Puerto Rico. If we were to add the accredited high schools which prepare students for these and other colleges, the list would be greatly increased.

The Christian women who had the urge back at the source to "do something about it" were women who had committed themselves "to the spirit and principles of Christ *for the whole world.*" They "spoke and acted boldly in Christ's name." They "identified" themselves with groups that were being deprived of their human rights; and no obstacles could long survive. Education was the way to that fullness of life, backed by the Christian ideal, which they regarded as the inherent right of human beings. In the coming four years it will be part of the privilege of our glorious heritage to know better the fruits of both these earlier and more recent labors, and to further concentrate on thus "building the City of God."

Bennett College, Greensboro, North Carolina, has a community outreach. Here students help serve at a church supper.

IN THE INTEREST OF FELLOWSHIP

TEN RULES

For Good Personal "Public Relations"

1. Always say less than you think.
   Cultivate a low, persuasive voice.
   How you say it often counts more than what you say.
2. Make promises sparingly and keep them faithfully, no matter what it costs you.
3. Praise good work done, regardless of who did it. If criticism is needed, criticize helpfully, never spitefully.
4. Be interested in others—interested in their pursuits, their welfare, their homes, and families. Let everyone you meet, however humble, feel that you regard him as one of importance.
5. Be cheerful. Hide your pains, worries, and disappointments under a smile.
6. Preserve an open mind on all debatable questions. Discuss but do not argue. It is a mark of superior minds to disagree but yet be friendly.
7. Discourage gossip. Make it a rule to say nothing of another unless it is something good.
8. Be careful of another's feelings.
   Wit and humor at the other fellow's expense are rarely worth the effort, and may hurt where least expected.
9. Pay no attention to ill-natured remarks about you. Simply live so that nobody will believe them.
10. Don't be too anxious about your "due." Do your work, be patient, and keep your disposition sweet. Forget self and you will make few enemies.

(From the Marvin-Neitzel *Fabricator*)

SPIRITUAL HELP

For Situations in Which We Find Ourselves [1]

The following suggestions for personal spiritual help may be an aid to us in our commitment of ourselves to the spirit and principles of Christ for the whole world—our first goal for the quadrennium.

1. I find it *hard to believe.*
   Nicodemus (a student of religion). John 3:1-15; 7:50; 19:39.
   Thomas (the doubter). John 20:24-29.
   What experiences did these men have which led them to believe?
2. I have *sinned.*
   Levi, the tax collector. Luke 5:27-32.
   Woman at the well. John 4:7-30.
   A woman publicly accused. Luke 7:36-50.
   See also Luke 5:31, 32.
   What made it possible for these people to accept forgiveness and live a new life?

3. I am *fearful, anxious, uncertain of the future.*
   The disciples. Matthew 8:23-27.
   Martha. Luke 10:38-42.
   See also Matthew 6:19-34.
   What happened to them to remove their fear and anxiety?
4. I have *lost a vital relationship with my family.*
   Mary, the mother of Jesus. Mark 3:31-35; John 19:25-27.
   Why did Mary lose relationship with her Son?
   What happened to Mary to restore her relationship with her Son?
5. I have *important decisions to make.*
   Temptations of Jesus. Matthew 4:1-22; Mark 1:12, 13; Luke 4: 1-13.
   What made it possible for Jesus to choose rightly?
6. I am especially *happy or successful.*
   The leper healed. Luke 17:11-19.
   A mountaintop experience with Christ. Matthew 17:1-8.
   Dangers. Matthew 12:43-45.
7. I vacillate between *good and bad, weakness and strength, believing and doubting.*
   Peter. Luke 5:5-10; Mark 8:27-29; Matthew 26:69-75; Mark 14:66-72; Acts 2:14-42.
   How did Peter become the strong man of the day of Pentecost?
8. I have *no special problems,* I feel *no real need for repentance.*
   Jesus' comments to satisfied religious leaders. Matthew 23:13-36.
   Elder brother. Luke 15:25-32.
   Pharisee at prayer. Luke 18:9-14.
   See also Romans 3:23.
   How can one see himself more honestly?
9. I am *forced to do something I don't want to do.*
   Simon of Cyrene. Matthew 27:32.
   What did it mean for him to carry the cross?

(Amber Van, *Phoenix, Arizona*)

[1] All quotations are from R S V.

GUILD SPECIAL INTERESTS

Linn Dispensary and Health Center, Yellari, Yadgiri, Taluq, Deccan

The significance of the Linn Dis-nsary and Health Center in the ıth India Conference is evi-nced by the fact that about 000 patients receive medical care ring a single year's operation. . Deena Sonna is the physician charge and Miss Eva Logue is missionary nurse. In describing ne of the activities of the Center, . Sonna writes:

'Our dispensary is busy from rning until late afternoon. It is couraging to see the orderliness the waiting room. Village people teachable—they know Sunday a holiday and week days are rk days. They come regularly, d it is remarkable how well they nember to follow instructions.

'It is gratifying to note the re-ts of regular prenatal clinics. ery Wednesday the pregnant men come from the surrounding lages. They are examined regu-ly and instructions are given on diet, hygiene, clothing, preparation for the delivery and care of the newborn. We have had very few abnormal cases. The defects were detected early and treated promptly. We have attended more than 50 per cent of the prenatal cases in their own homes. We encourage home deliveries as we can teach them best in their own environments."

Health Dispensary, Belgaum District

Dr. Maria Selvanayagam, a Crusade Scholar, has opened a health center in a little village about twenty-one miles from the railroad station and one mile inland from the Poona-Bangalore highway. It is one of the most backward villages in Bombay State. Among people who are primitive and have no knowledge of sanitation or health habits, she is courageously pioneering in health education.

Sister Mutha, a public health nurse, visits the homes of the patients and those who need treatment are sent promptly to the Center. In the jeep station wagon she is able to reach the surrounding villages.

Nurse Sampathu, in addition to the curative work at the clinic, also helps in the health education of children. Children from the street gather at the Center for instructions, singing, and fellowship.

Public Health and Simri Village Center, Buxar

Miss Meriel McCall is the missionary nurse in charge of the public health center at Buxar where many village people are helped. During special festivals, 90 per cent of the visiting throngs receive treatment at the clinic.

Through special arrangements with Clara Swain Hospital, a laboratory technician assists Miss McCall in visiting the village schools, the Brides' School, and other institutions. The fact that over 70 per cent of the children in rural schools have intestinal parasites makes these health examinations one of the biggest needs.

One example of the progress of preventive medicine is seen in the fact that during 1955 through the services of the center, 2,215 people in twenty-five villages were immunized against cholera.

As a part of health education the center makes use of much literature. For the Arrah-Buxar and Ballia District Conferences a health exhibit includes two literature tables—one for health and one for Christian literature. Since many of the pamphlets cost about one half of a cent, those who attend the conferences can afford them. The same exhibit is taken to Lucknow for the annual conference. For the most part educated Christians attend

Doctors Deena Sonna and Maria Selvanayagam

these conferences. However, for the illiterate and recently literate people attending the Buxar and Ballia Christmas festivals, literature in more simple Hindi is made available. The teaching is often reinforced by the showing of films.

Tai Wha Community Center, Seoul, Korea

Tai Wha, the oldest and largest Methodist community center in Korea, has recently reopened its doors for the service of the people after being occupied by the American Army for five years. It is now being rehabilitated for a broad program which will include home and family education, religious education, student work, medical clinics, and recreational activities.

The staff includes two Crusade Scholars and three missionaries. Miss Peggy Billings is director, Miss Ruth Stewart is nurse, and Miss Jane Stuntz works with the students.

In her 1955 report Miss Billings wrote: "We are proud of our building and property. Tai Wha is a harmony of Eastern and Western architecture. Most people consider it an unusual building, and its chapel is thought to be one of the nicest in all Korea. The site on which Tai Wha is built has a merit all its own, for it was on this spot that nineteen patriots assembled in 1919 to sign Korea's Declaration of Independence.

"But we like to feel that Tai Wha is more than a building and grounds, historical though they may be. We like to feel that our work here is a dynamic, spiritual force for good. By creating a wholesome environment in which people can be themselves, we can aid in the unfolding of their personalities into the more perfect whole. We want to create a place where we can be friends with our people, and in which we can bring the full force of God's love to bear on their lives. No people ever needed sentiment less and friendship more than the people I have met here."

DESIGNATED GIVING

At the Sixteenth Annual Meeting, held in January, 1956, the Woman's Division voted that as soon as possible after June 1, 1956, designated giving within appropriations be limited to missionary and deaconess support, and the projects designated each year as study book projects. A statement which was sent to various jurisdiction and conference secretaries included the following paragraphs concerning the Special Interests of the Wesleyan Service Guild:

Statement From the Wesleyan Service Guild

Since the standing Committee of the Wesleyan Service Guild met in January, 1956, before the Woman's Division of Christian Service took action on designated giving to missionary projects, it is not possible to give an official statement from the Wesleyan Service Guild. However, the standing committee is endeavoring to guide the units toward undesignated giving.

As steps toward this, the Wesleyan Service Guild has changed the term *Guild Projects* to *Special Interests* and has chosen *areas of work* rather than missionaries or deaconesses as Special Interests. This is being done as part of a concerted effort to disassociate the Special Interests from the financial program of the Wesleyan Service Guild, and with the aim of educating the Guild members toward the realization that they are contributing to the total work of the Woman's Division rather than to a few selected projects.

In order to allow time to make adjustments in Guild units through the educational process, the Committee on Missionary Projects was of the opinion that the Guild report blank should continue to allow space for designated giving, but that the instruction sheet should carry this statement:

Pledge to Missions under appropriations may be designated to one of the Special Interests of the Wesleyan Service Guild, or it may be marked, "Special Interests of the Wesleyan Service Guild," if the unit wishes to designate toward all of them. However, it is better to send gifts for *Pledge to Missions* undesignated, for whatever is given over and above the amounts allocated by the Woman's Division of Christian Service to specific projects goes toward the appropriations of the total work.

HEARD IN PASSING

"I was a charter member of two different Guilds in Texas. Upon visiting these Guilds in 1954, after being away for approximately ten years, I was simply amazed at the way the Guild work and membership had grown."

Frances Brown, *Missionary*
Methodist Institute
Sao Paulo, Brazil

"As I went to the organizational meeting at the beginning of 1955 quadrennium, I was hoping I would be assigned to the Wesleyan Service Guild committee. I have loved every bit of it."

Mrs. C. P. Hardin
Member of the Woman's Division

"At the regional Workshop on World Understanding at Indianapolis, there were twenty-six Guild representatives, thirteen from Lexington Conference in Central Jurisdiction and thirteen from Southeastern and North Central Jurisdictions. They did much to make this workshop a very constructive experience."

Mrs. J. Fount Tillman
President, Woman's Division of Christian Service

"When I first came to the Woman's Division staff I was a Guild Special Interest. As I went about the nation as liaison person between the church and the Woman's Army Corps, Guild members rallied to the support of the work. They helped me tremendously."

Miss Harriet Seibert, *secretary*
Field Cultivation

"I was a member of the Central Committee of the Wesleyan Service Guild in the late nineteen twenties. Being an employed woman myself at that time, I was not only interested in the Guild, but I understood it. I am still very much interested."

Mrs. J. N. Rodeheaver
Former Member of the Woman's Division

TO AFRICA BY WAY OF JAPAN

By DOROTHY R. GILBERT

YOSHI TOKUNAGA, principal of the Girls' High School, Fukuoka, Japan, was a aker at the Wesleyan Service ld Weekend of the Philadelphia nference, held at Cornwall, nsylvania, in September, 1949. said something that brought a p from all of us. Americans e a responsibility to Japan, she l us. We won the war; we are a ristian nation; therefore we are nd to take Christianity to the anese. She went on to tell about roman who took her idol down smashed it when Japan surdered, because to her the Emor and God were the same. Then shelf looked so empty—she t and bought another idol. Suping someone had been there to e her a cross to put in that oty space?

What she said hit me hard bese I had been in Japan with the ny Nurse Corps. I had seen the es and miles of rubble, the peohuddled in railroad stations and und little bonfires in open fields, l all the time my heart kept ispering, "*We* did this to them." main reaction, however, was to out of there as quickly as possi, back to the U.S.A. which was l whole and beautiful. Until I rd Miss Tokunaga, I had not sidered my personal responsity to the Japanese people.

All this seems a round about way to get to the Belgian Congo, doesn't it? God's paths sometimes do lead a long way around, especially when we ourselves insist on setting up road blocks. I didn't want to go to Japan, I didn't want to leave my job in maternity at Philadelphia General Hospital, I didn't want to leave my apartment and the furniture that wasn't even paid for yet. My objections were the same ones that must face most Guilders who might feel a call to service on the foreign field.

It was several months after that Weekend that I finally decided to leave my decision in the hands of the secretary of Missionary Personnel of the Woman's Division of the Board of Missions. The answer came back: "No, we have no medical work in Japan, but . . ." Every time I write to Kathryn Bieri Sears, I thank her for not letting me take that *No* for an answer. She sent me application blanks, she invited me to dinner, she answered all my arguments and self-doubts. Finally one day she asked, "Have you ever thought of Africa?" That was the second word that hit me hard.

My father, a Methodist minister, has two cousins who are missionaries: Dr. Hyla Watters, who was in China and is now in Liberia, and Mrs. Clyde Stuntz of Pakistan. Ever since I was a little girl I had known that I was going to be a medical missionary. Our family was already helping take care of India and China, and that left Africa for me. Somewhere along the way that ambition cooled off, but I did become a nurse.

When I came back from the Army I vowed a solemn vow never to leave my homeland again. I went to the University of Pennsylvania, obtained the degree of Bachelor of Science in Nursing Education, and settled down to my career. I joined St. Andrew Centenary Church in West Philadelphia and became president of the Wesleyan Service Guild there, which brings me back to the starting point of this story.

Some people think that when God calls a person to be a missionary He speaks in a voice of thunder out of a cloud. How simple that would be! I have found that He uses many, many means: family, work, individuals, interests; He even adds such details as a constitutional preference for a warm climate. He has proved to me every day of my life in the Congo that I have finally, after many self-chosen detours, found His road for me, and I am ready and eager to direct anyone I can along it.

In my work as nurse, teacher of nurses, and supervisor of rural dispensaries in Central Belgian Congo, I have found happiness and satisfaction. Not the satisfaction of knowing that everything is being done that should be done. There's more work left almost untouched than has been accomplished. It is the personal satisfaction of doing work that is necessary among people I love. As for that concern for Japan: an advance for Christ in any part of the world is an advance for the whole world. I don't believe it matters in which place we work, just so we work for and with Him.

Dorothy R. Gilbert with some of the student nurses.

Charter of Racial Policies Ratified by the Wesleyan Service Guild of Southeastern Jurisdiction July 16, 1956

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

PAUL'S LETTERS TO LOCAL CHURCHES

Suggestions for Teaching Course

By RHODA C. EDMESTON *

In planning for any course of study it is important to have one's aims clearly in mind. For this course the following aims are suggested:

1. **To obtain a renewed acquaintance with, and understanding of, the apostle Paul through a study of his thinking and teaching.**
2. **An increased knowledge and understanding of the letters which will make them more significant for us. This will include among other points:**
   - **a. An appreciation of them as real letters and therefore related to particular situations.**
   - **b. A study of the teachings of the letters in the light of these particular situations.**
   - **c. A recognition of the principles employed by Paul in dealing with these particular situations.**
   - **d. Significance of these principles for the solution of modern problems.**

Session I

1. *Introduction*

(a) A brief statement regarding the letters as real letters and the importance of this concept for an understanding of them.

(b) A sketch of Paul's life in outline. Material for this is to be found in Chapter 1 of the text and pp. 24-26 of the *Guide* with corresponding Scripture references. Varying methods may be used for this. An outline map with the cities involved marked and the three journeys outlined in different colors may be given to each individual. From an accompanying outline with the cities numbered consecutively, the events at each place may be read and the student may place the number in corresponding color opposite the city.

2. *Paul's Idea of the Church, Chapter 2*

The consideration of this topic would center around the implications of Paul's figure of the Church as the Body of Christ (see *Guide*, p. 34). In proceeding, each consecutive point should be considered as part of the ideal for one's local church or for the church as a whole today, a standard by which to measure it. Consider how nearly the church meets that standard. Wherein does my attitude help or hinder it to do so?

Session II—Ephesians and Colossians, Chapter 3

There would be some advantage in considering Colossians first since it deals with the more particularized situation.

(a) The Church in Colossae. Using the map and outline, sketch Paul's relations with the church in Colossae.

(b) Discuss as simply as possible the problem involved in the situation which the letter was designed to face. It is definitely stated in Colossians 2:8 and p. 66 of the text. Help the class to find Paul's answer in Colossians 2:9 and elsewhere in the letter. Note the number of times the word "all" is used in Colossians 1:9-20. In Christ they have *all* that is necessary.

(c) Christ is the basis of unity, especially as between Jew and Gentile. Ephesians 2:11-22. Discuss the general situation to which the letter was directed.

(d) Note the continuation of the theme of the supremacy and sufficiency of Christ in Ephesians 1.

(e) The theme is broadened here. A church united in Christ is to be God's agent for bringing the world into this unity, which is his purpose. Ephesians 3:9-12. Note for your class that this is a theological answer and help them see its importance for us. The dialogue-discussion (*Guide*, p. 41) might have been assigned previously for this lesson and used as an introduction to it.

Session III—The Letter to the Romans, Chapter 4

Two women, purporting to be from a Galatian and a Roman church respectively, might talk over this letter, as the Galatian problem had first called forth the principal teachings of the Roman letter:

(a) Salvation the gift of God's grace.

(b) That it is appropriated by faith.

(c) That it results in life in the spirit.

The discussion will center around:

(a) Comparison of Paul's description of the world of his day with the modern situation. Romans 1:18-25; text pp. 82-83.

(b) Practical significance of Paul's ideas of salvation by faith, grace, life in the spirit. See reference to fruits of the Spirit, Galatians 5:22 and p. 88 of text.

Session IV—Corinthians, Thessalonians, and Philippians

1. *Corinthians and Thessalonians*

(a) Review Paul's relationship with these churches.

(b) Two women from Corinth and one from Thessalonica could tell of problems that have come up in their churches.

(c) Time may make it necessary to select a few on which to hear Paul's answers. These should include some which in that particular form are no longer pertinent, so that eternal principles may stand out from what is temporary; e.g. meat offered to idols; principle in 8:13; and especially that of speaking with tongues, which gives rise to the chapter on love (1 Corinthians 13). Present here the play "The Greatest of These."

2. *Philippians*

(a) Paul's relation with the church in Philippi.

(b) Paul as he faces death. Text pp. 159-165.

Close the session and the course with Paul's prayer in Ephesians 3:14-20.

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* Rhoda C. Edmeston is professor of Bible and Missions at Scarritt College, Nashville, Tennessee.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

SHE DIDN'T FORGET

By MRS. T. OTTO NALL, *Member Standing Committee on Student Work*

JIM was co-pilot on one of the big Globemasters. They had flown miles across the ocean; heir gas tanks were getting low. hey knew they were over land, ut in the thick fog could not see he airport lights, nor could they ick up the beam on their instruents.

Finally the pilot, turning to Jim, aid, "You are a Christian. You ray for God's guidance. We've got o get help in landing this craft." im who was a man of action inead of words never had prayed udibly. But the pilot kept insistng, then reminded him, "Have you ot that little book you read every orning?"

Jim reached into his pocket and ulled out a copy of *Power*. He ead aloud the message for that ay, and then with ease he talked o God about their situation and sked for guidance in locating the irport.

These two young pilots, who had een nervous, were now calm as ney listened for the beam. Soon ney heard a faint signal. Calmly hey moved the big ship toward the trengthening beam. Within a few inutes they were gently coming own at a strange airport in a trange land, and through the fog ade a perfect landing.

That night Jim wrote to Mrs. Ianson, the secretary of Student Vork in his own church, telling er what it had meant to him to ave the copy of *Power* which she ad sent him. He wrote, "It gave he the power and strength I needed o seek God's guidance."

There are many ways that secrearies of Student Work can assist he young men and women who eave the home church for service in he armed forces.

First, they should give the Introuction Card * to the servicemen. t will help the chaplain to get in contact with the new recruit. For example: Dick was the church organist at home, but he was too shy to tell the chaplain at the post where he was stationed that he could play, even though there was no organist. When the chaplain was shown the card from the secretary of Student Work, he immediately asked Dick to play for all the religious services on the Post. Dick enjoyed this immensely. After he had finished his training, he decided to become a minister of music. He said the inspiration which came to him during the chapel services in the army helped him to see the opportunity and the challenge of full-time Christian service.

Second, the secretary of Student Work should send *Power, motive,* the church bulletin, and the parish paper to help young people away from home feel that they still belong to the home church. This will help them to keep their Christian idealism and principles alive. (*Christians Stand Guard,* published by Methodist Commission on Camp Activities, 100 Maryland Avenue, N.E., Washington, D. C., 10 cents per copy or ten for $1, could be sent to those in service. Also, a copy of the *Directory of Methodist Missions Overseas* which lists the mission stations overseas may be sent to any youth who expresses an interest in Methodist missions in his area. Order from Editorial Department, Board of Missions, 150 Fifth Avenue, New York 11, New York).

Third, she should write to them and remember such special days as Thanksgiving, Christmas, Easter, and birthdays, with a card, letter, or small gift—depending upon the person and his needs. For example: After Margie's mother died, she was lonesome so she decided to join the armed services and see the world. Instead of being sent to a glamorous island in the Pacific, she was doing stenographic work in a barren army post miles from excitement and glamour. It was her birthday, the first since her widowed mother had died. She was lonesome and depressed. Some of the girls said, "Let's have a cocktail party. That'll cheer Margie."

Margie nodded her head in assent —anything to break the monotony. Later on the afternoon of her birthday when everything had gone wrong at the office—the electric fan would not work, she spoiled an important letter and had to retype it —a letter and package came for her. It was from the secretary of Student Work in her local church. "What can it be?" she thought, as she eagerly finished reading her letter. Someone had remembered her birthday after all! Margie said to the girls as they gathered later that evening for the party, "I got a box from home—cake and candy." As she passed it to the group she added, "Let's have gingerale at my party."

Fourth, she should keep in contact with the young person's parents for they are lonesome too. Help them to take a more active part in the life of the home church. They need the church, and the church needs them.

Fifth, she should help these young people, when they return home, to feel a part of the home church, and should help them plan for further schooling or employment.

At all times the secretary of Student Work must take an active interest in each young man and woman who leaves the home church whether it is for college, employment in another community, or for service in the armed forces.

These young people need the strength and security of the home church behind them at all times in order to help them overcome temptation, and to help them in making the wise choices, and to develop into mature, strong Christian persons.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Free for postage.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

THE BIBLE SPEAKS TODAY

This entire dramatization was taken from *Youth Fellowship*, May-June, 1956. This magazine for the MYF of India is published six times each year at the Lucknow Publishing House.

This program is in the form of a dramatic service of worship, using solo voices and a speaking chorus, if possible. The voice choir should be a selected group of carefully blended voices, speaking from behind a screen, at the back of the room, or elsewhere so as not to attract attention. The principal reader should be a deep male voice and the questioner should be a contrasting voice. The questioner should stand at the back of the room, the other speaker should be out of sight speaking over a public address system if this is possible.

The group should go through the service several times if it is to be done effectively. Perhaps you will want to perfect it, enlarge it somewhat, and present it at an evening church service.

Some kind of worship center should be provided—perhaps simply a cross and candles, or something more imaginative. The service will be more effective if presented in semidarkness. If you do this, be sure your readers have flashlights. Also, you will have to turn the lights on for the singing of the hymns.

You will need a record player for the opening music. Some way of announcing the hymns without calling out the number will make the program more effective. This could be done through use of a hymn board, or through the use of a mimeographed bulletin.

LEADER *(at the front of the room):* We live in an age of anxiety. The brave new world which a prewar generation set out to build has not materialized. In our atom-threatened existence, the important thing seems to be to have any world at all. Though our optimism has been sorely tried—and found wanting—many of us have not given up hope.

Some of us, having had our dreams shattered, have been able to see the Christian hope in a new perspective, as not depending primarily on our effort but on the work of God. Others, however, have had their dreams shattered and have found nothing to take their place. All of us need to be reminded that this is God's world, not ours, and that he holds the answer to our anxiety.

Therefore, tonight we relive the experience of a prophet of God, young Isaiah, and through his experience the sufficiency of a holy God may be made real to us. Thus, our anxiety may be turned into the assurance that in all things God works for good to those who love him.

RECORDED MUSIC *(beginning softly and building to a climax).*

QUESTIONER *(speaking from the rear of the room):* Here I am—a twentieth-century young person, and not a very secure person. I want to know what life is all about. I want to know the meaning of my existence. So much that I have believed seems no longer to be worth believing. It just doesn't make sense to me.

CHORUS *(questioning):* Chaos? . . . God? . . . In the beginning chaos? . . . In the beginning God? . . .

QUESTIONER: There is nothing but chaos. There is no meaning to it all.

CHORUS *(still questioning):* In the beginning chaos? . . . In the beginning God? . . .

QUESTIONER: Nothing but chaos . . . and yet I can't stop there. The question still haunts me: Who made me? Who gave me life? What does it all mean? Or does it have meaning?

CHORUS: Yes . . . yes . . . what does it all mean? What does it all mean?

NARRATOR: Twentieth-century young man, you are not the first to question and doubt. Men through the ages have wondered about the meaning of life, and have found partial answers. Questions are often the beginning of understanding.

CHORUS: What does it mean? What does it mean?

NARRATOR: Many years ago, in the eighth century before Christ, a young nobleman named Isaiah doubted. King Uzziah, in whom Isaiah had put his trust, was dead. And the meaning of life was gone for Isaiah. Uzziah had been to Isaiah what only God ought to be, and Isaiah's world fell apart when Uzziah died.

CHORUS *(mournfully):* The king is dead! The king is dead!

NARRATOR: And our kings are dead, too. We have trusted too much in the accomplishments of man; in the utopias of the future; in the power of our own might; in our ability to give meaning and significance to life.

QUESTIONER: But what is there left to give meaning to life? What is there . . . ?

CHORUS: What is there to trust? What is the meaning of it all?

NARRATOR: When the king was dead, Isaiah turned to God, who alone can give ultimate meaning to life. Hear Isaiah's words as he writes: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke." (Isaiah 6:1-4)

CHORUS *(positively):* In the beginning God. . . . In the beginning God. . . .

QUESTIONER: That sounds good . . . but who is God? My kings are dead. . . . I know that. And

nt something to turn to, but how I find God?

CHORUS: Oh, that I knew where night find him. . . . Oh, that I ew where I might find him. . . . ob 23:3.)

QUESTIONER *(despairing):* I want believe. There is nothing left rth believing in. Oh! that I knew ere I might find him.

NARRATOR: But you do not have find him—he has already found u. Too often we look for God in whirlwind and do not see him cause it is in the still small voice at he comes. He is here already, open our hearts to him. The almist had this experience when wrote: "Whither shall I go m thy Spirit? Or whither shall lee from thy presence? If I as-nd to heaven, thou art there! If make my bed in Sheol, thou art ere! If I take the wings of the rning and dwell in the uttermost rts of the sea, even there thy nd shall lead me, and thy right nd shall hold me." (Psalms 139: 0.)

QUESTIONER *(timidly):* Our ther . . . *(pause)* Our Father o art in heaven. . . . *(pause)* r Father who art in heaven, hal-ved be thy name.

CHORUS: Our Father who art in aven, hallowed be thy name. . . . r Father who art in heaven, hal-ved be thy name. . . . *(The anist begins to play softly and adually builds to crescendo the mn,* "Holy, Holy, Holy." *The ethodist Hymnal,* No. 1. *The en-e group sings the hymn.)*

QUESTIONER: Now I believe but am not worthy to be called a child God. Too long have I resisted n. I am a rebellious child.

CHORUS *(diminishing in vol-ne):* Unworthy . . . Unworthy . Unworthy . . . *(whispered).*

NARRATOR: And Isaiah said: Woe is me! For I am lost; for I a man of unclean lips, and I ell in the midst of a people of clean lips; for my eyes have seen the King, the Lord of Hosts!" (Isaiah 6:5.)

QUESTIONER: A man of unclean lips . . .

CHORUS: A man of unclean lips . . . Unworthy . . . Unworthy . . . Unworthy . . . Repent . . . Repent . . . Repent . . .

(At this point a solo voice should sing one or more of the following hymns from the back of the room or over the public address system: No. 190, No. 200, or No. 367.)

QUESTIONER: But what now? I see myself standing before God my Creator. Who is to save me from my self-centeredness? Who is to save me from my sin?

CHORUS: Save me . . . Save me . . . Save me . . .

NARRATOR: "Then flew one of the Seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin forgiven.'" (Isaiah 6:6.)

CHORUS: Forgiven . . . Forgiven . . . Forgiven . . .

NARRATOR: And there arose one mightier than Isaiah, who declared God's love and died that others might know that love. And our faith is that God forgives us when we turn to Him. Paul, the great apostle of Christ, puts it this way: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." (2 Corinthians 5:17-19.)

CHORUS: Forgiven . . . Forgiven . . . Forgiven . . .

(The pianist may begin to play one of the following hymns, and the group or a soloist sing it: No. 210, No. 318, or No. 324.)

QUESTIONER: I do feel that God has forgiven me, and now a restlessness stirs within me. I, too, have seen God, not with my eyes, but with my heart. And he has forgiven me and set me on my feet again. Yet something is lacking.

CHORUS: One thing thou lackest . . . One thing thou lackest . . .

NARRATOR: "And I heard the voice of the Lord saying,

CHORUS: "Whom shall I send [Whom shall I send,], and who will go for us?

NARRATOR: "Then I said, Here I am! Send me." (Isaiah 6:8.)

CHORUS: Send me! Send me! Send me!

(As the chorus reads these lines, the questioner moves from the back of the room to the improvised altar and kneels. This action continues as the narrator gives the next lines.)

NARRATOR: "God was in Christ, reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us." (2 Corinthians 5:19-20*a*.)

CHORUS: Ambassadors for Christ! Ambassadors for Christ!

NARRATOR: Let us each one, in a few moments of silent meditation, search our hearts that we may know how we can be ambassadors for Christ.

SILENT MEDITATION: *(Perhaps at this point the entire group may be invited to kneel at the altar. If not, then the questioner continues to kneel symbolically for the entire group, in repentance and rededication. At the end of this period, the leader should lead the group in the Lord's Prayer. Perhaps a solo voice might sing one of the familiar arrangements, or the speaking chorus might learn one of the chants of "The Lord's Prayer,"* No. 572, No. 573, or No. 574.)

CLOSING HYMN: No. 288.

BENEDICTION.

Note: **All numbers of hymns are taken from *The Methodist Hymnal.***

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

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The Show Windows

CHRISTMAS ATTRACTIONS

HOW much time and energy we spend going from place to place trying to find the most suitable gifts for friends and loved ones. Literature Headquarters places in focus for your interest many items for the season in these Christmas show windows.

First of all, attractive cards are sent with every gift subscription to THE METHODIST WOMAN and WORLD OUTLOOK. No more enduring gift can be chosen for a friend than a Christmas gift subscription to either magazine, THE METHODIST WOMAN, $1.00; WORLD OUTLOOK, $1.50; or a combination of the two magazines, $2.30 for a gift of greater value.

What a joy to provide interesting reading material of vital news from our mission fields for the entire year. Truly a thoughtful gift which one's friend will cherish. Send orders by December 1st to insure the arrival of the January magazine at the recipient's door.

My! This is an attractive window. See the stylishly dressed businesswoman! What an attractive pin in lovely blue enamel she is wearing. It portrays the torch, the cross, and the Christian flag, as well as the initials W.S.G. Why, that must be the pin * of the Wesleyan Service Guild. Just the gift for Susan. The one in solid gold is marked only $3.60 and the gold-filled one is $2.70. I'm definitely interested.

The next mannikin looks exactly like dear Id Care, who is such an active member of our Woman's Society. Sure enough, as I look carefully, she is wearing the Woman's Society pin, * a triangle which represents the Trinity. It also stands for the three uniting churches of Methodism. A lovely encircling wreath of the laurel of the old world is used as a symbol of the aspiring hope of victory for this ongoing organization in helping to win the world for Christ.

The emblem has been worked exquisitely in gold with enameled detail in color. On the enameled triangle are the words *Woman's Society of Christian Service.*

It really intrigues me, and the price is only $1.50.

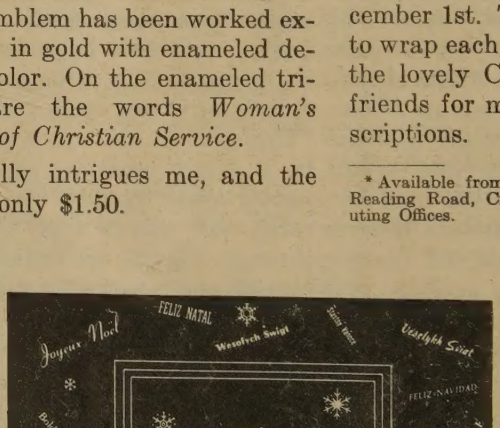
Well, this *is* my year for pinup girls. Just look at that lovely past president's pin * for $6.00. I'll ask the executive committee of our local Society to settle on that as a Christmas gift for the one who has just served us so well. That is my suggestion as chairman of the committee to choose a gift for our past president.

Here is a gift window filled with books. Those lovely little yellow packages which are so attractive are the ones I ordered for Jamie and Sue. They are only $2.00 each for Set 1 and Set 2 of the Little Playmate Books. * Three story books in each package. The children will love these.

The last person on my list is dear Mrs. Shut-In. The *Prayer Calendar* * at 50 cents is just the thing for her. I've bought at least fifty of those. They are perfect for all of my officers for Christmas. In our home we spread the *Prayer Calendar* on the table each morning with the Bible and the *Upper Room* and lift the work and workers mentioned for that day to God as we have our daily worship period.

Good, that completes my shopping list. How glad I am that I looked into these show windows to find my needs. I'll send the orders to Literature Headquarters by December 1st. That will give me time to wrap each gift and they will send the lovely Christmas cards to my friends for my Christmas gift subscriptions.

* Available from Literature Headquarters, 7 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



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Merry Christmas card gift subscriptions to WORLD OUTLOOK

IN MEMORIAM

Miss Julia Bonafield, a missionary China for forty-eight years, entered rest on June 27, 1956, after five rs in the Bethesda Home in Cincin-, Ohio.

ulia was born on a farm near nelton, West Virginia, on May 13, 3. She was graduated from Ohio leyan University, Delaware, Ohio. n, in 1888, as a very young woman went to Foochow, China, under ointment by the Cincinnati Branch the Woman's Foreign Missionary iety of the former Methodist Epis-al Church.

Miss Bonafield was a teacher and ncipal of the Foochow Girls' School twenty-five years. She saw that ool, the first for girls in all Asia, w from a small school in one build-to a large boarding school with ny affiliated day schools out in the ages. Hwa Nan High School and a Nan College were developments hat school.

n 1923, Miss Bonafield was asked become hostess at Shanghai where sionaries of China came and went furloughs, for medical care, or for iness. Gracious, thoughtful, and rely devoted to China, she was the piration of the younger and the dly helper of the older workers.

lthough officially retired in 1936, did not give up her ties in China. 1937, at the age of seventy-three, returned to visit one of her Chinese ilies then living in Peiping. When city was taken by the Japanese escaped to Shanghai and later t to Foochow where she assisted he work. Once again in Shanghai was interned by the Japanese and r repatriated in 1943. After a few rs with her sister in West Virginia entered Bethesda Home.

Many are the Chinese women whose s were blessed because they once e pupils in Miss Bonafield's school class, and many are the hearts in ch her memory is hallowed.

Miss Mildred Brooks Bomar, affectately known to her friends as Bobo, born December 17, 1866, at Mont-er in Weakley County, Tennessee. he graduated from the Chicago ining School before sailing to na in 1892 as a missionary of the man's Missionary Council of the hodist Episcopal Church, South. thirty-four years she made an outding contribution in her chosen d, serving for many years as the etary-treasurer of the Woman's partment, China Mission, with headrters in Shanghai.

Because of unsettled political conons and her failing health she left na in 1926, and was officially re-d in August, 1927. Miss Bomar sed away August 17, 1956, at Scar-College, Nashville, Tennessee.

Few women have given themselves unreservedly to the cause of mis-ns as this heroic woman. She not only dedicated her energy and time, but gave generous financial assistance both to institutions overseas and at home.

For a number of years Miss Bomar lived at Scarritt College, Nashville, Tennessee, where her life was an inspiration to her many life-long friends and to the students who came to know her around the campus.

Miss Lydia Gerhart was born in Bucks County, Pennsylvania, April 3, 1889, and died July 28, 1956, in East St. Louis, Illinois.

From 1911 to 1928 Miss Gerhart was secretary to the superintendent of the Philadelphia Deaconess Home and Settlement. For the next eight years she assisted in making a home for college students away from home on the campus of the University of Pennsylvania, Philadelphia. And for one year she was housekeeper and supervisor of boys at the Friends' Home for Children, Philadelphia.

In 1937 Miss Gerhart became office secretary at the West Side Community House, Cleveland, Ohio. In September, 1940, she took over the duties of superintendent and served in this capacity until 1946. For one year she did field work for West Side Community House.

Miss Gerhart served as field representative of the Department of Work in Home Fields of the Woman's Division from 1947 to 1953. She itinerated widely, going into rural districts as well as city churches. She taught as an accredited teacher in Summer Schools of Missions and Leadership Training Schools. Thoroughly familiar with all phases of the work, she was a valued interpreter.

On September 1, 1954, Miss Gerhart became head resident of Lessie Bates Davis Neighborhood House in East St. Louis, Illinois. She was serving in that capacity when she died.

Miss Jimmie Claire Shackleford was born in Dekalb County, Georgia, May 10, 1930, and died August 23, 1956. Her death and that of her father and mother occurred in an automobile-truck crash near Marshall, North Carolina.

Miss Shackleford attended Martha Berry College in Georgia, and Asbury College, Wilmore, Kentucky receiving her A.B. degree in 1951. She taught English at the Lydia Patterson Institute in El Paso, Texas, for a brief period before entering Scarritt College in Nashville, Tennessee, in September 1953. She completed her studies there in August 1954.

In September of that year she went to Cuba to begin her educational work as a missionary of the Woman's Division of Christian Service. She was appointed to teach at Colegio Irene Toland, Matanzas, Cuba. Her wide-range of interests and talents, including music and writing, enriched her service in the school and the church.

A memorial service was held for Miss Shackleford and her father and mother, the Rev. and Mrs. T. H. Shackleford, on Saturday morning, August 25, in the Tucker Methodist Church, Tucker, Georgia. Interment services were held in the afternoon of the same day at Corinth Cemetery near Hogansville, Georgia.

1956 U.S.-2's

(*Continued from page 16*)

rural work in North Alabama Conference, has worked in other rural projects.

Assignments of the others are as follows: Ruth Clark, George O. Robinson School; Berniece Ryno, Della C. Lamb Neighborhood House; Catherine Rea, Swartzell Methodist Home for Children.

Nellie Kennedy, Bethlehem Center, Chattanooga; Joyce Burress, Erie School; Patricia Bennett, Columbus (Georgia) District Rural Work; Sylvia Brookshire, Bethlehem Center, Chattanooga; Shirlee Willis, Rural Work, Perry, Florida; Lois Schwarze, Dulac Indian Work; Chrystal Baker, Allen High School; Eloise Bough, Holston Valley Rural Work.

Laura Ann Turner, Friendship Square; Alice Himes, Valley Institute; Rose Williams, Marcy Center; Acka Lewis, South Georgia Rural Work; Calvin Beckendorf, Mothers' Jewels Home; Phoebe Reynolds, Sager-Brown Home; Loris Swartzendruber, Della C. Lamb Neighborhood House, Kansas City, Mo.

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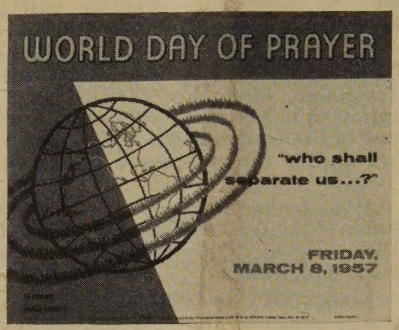
WORLD DAY OF PRAYER

FRIDAY, MARCH 8, 1957

Theme: "Who shall separate us . . . ?" Romans 8:35

Worship Service. This service was written by Mrs. Serena Vassady, formerly of Hungary, and comes from her experiences behind the iron curtain. It is planned for use without a speaker, though one may be used if desired. Periods for silent meditation and prayer have been provided. 5 cents each; 100 for $4.50.



Call to Prayer and Project Folder. This leaflet, combining the *Call to Prayer* and *Project Folder,* is popularly used as an invitation to come and worship, and may also be distributed to hospitals, homes for elderly people, shut-ins, etc. (Sold only by the hundred.) 45 cents per hundred.

Children's Service. The theme of this service, "For all His benefits to us," is carried out through hymns, prayers, group responses, and a brief story. 5 cents each; 100 for $3.75.

The Guide for World Day of Prayer Committees. Plans for advance preparation, promotion, and program development. Speaker's information (formerly published as the *Speaker's Sheet*) is included in this Guide. 15 cents each.

Poster. A two-color poster, size 14 by 17 inches, for publicizing the World Day of Prayer. 10 cents each.

The Drama of World Day of Prayer. This dramatic presentation, written by Miss Margaret Applegarth, is an interpretation of the projects to which the offerings go. 25 cents each.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Basic Packet, consisting of one each of the seven preceding items. 50 cents.

The Day Thou Gavest. By Ruth Mougey Worrell. A booklet of special interest giving the story of the origin and growth of the World Day of Prayer. 85 cents each.

World Day of Prayer Map. A new interpretative wall map in four colors. Size 18½ by 24½ inches. 25 cents each.

World Day of Prayer Emblem Seals. Size, 1½ by 2¼ inches. (Sold only in sheets.) Sheet of 30 seals 15 cents.

Orders for above material cannot be filled after February 20, 1957.
Please make out your order carefully; material sent as ordered cannot be returned for credit.

NEW MATERIALS

Prayer Calendar, 1957. For your guidance, every worker and all the work of the Woman's Division are presented so that they may be offered for prayer during the year. The use of the *Prayer Calendar* also helps to familiarize the user with the program of the Woman's Society. Ready about December 1. 50 cents.

Reasoning Together. A dramatic worship service in the form of a discussion on the resurrection of Christ. Provides an interesting program for any time during the year and especially suitable for the study of *Paul's Letters to Local Churches.* 25 cents; 5 for $1.00.

The Social Ministry of the Local Church. By Muriel S. Webb. A guide to the study of the social welfare responsibilities of the church. 30 cents.

The Small Society. Leaflet giving suggestions on organizational procedures. Free for postage.

Handbook for the Secretary of Literature and Publications, 1956-1960. 35 cents; 3 for $1.00

I Am No Longer My Own. Prayer card for individual or group use. Suitable for general use or for the study of *Paul's Letters to Local Churches.* cents; 25 for $1.00; 50 for $1.75.

Women Who Work Join in Christian Service. Leaflet on the purpose of the Wesleyan Service Guild. Free for postage.

From Island to Mainland. The work with Puerto Ricans in the U.S.A. Free for postage.

The Bond of Peace. Prayer card for inspiration and meditation. May be used generally or with the study of *Paul's Letters to Local Churches.* Free for postage.

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